

# The *I*NSTRUCTOR

JANUARY

1942



MORONI  
and  
JOSEPH  
SMITH

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This issue  
contains  
Lesson  
Helps  
for  
March,  
1942

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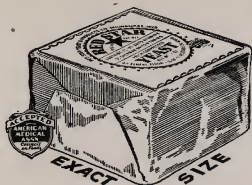
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### LEARNING THE TRUTH OF THE GOSPEL BY LIVING IT

When the sound of the gospel first reached me, I used to have the childish idea that, if I ever knew the truth, it must be because the heavens would be opened for me to gaze upon the glory that is within the veil, and this would be the only assurance I could receive that the gospel is true. I lived under the influence of this idea until I passed measurably from the condition of childhood. When I began to approximate towards a riper condition of mind, I became satisfied that it was not merely by looking at a something that the mind became enlightened, that it was not merely by guessing at something that is incomprehensible, that knowledge is developed in the soul. I learned that the gospel was true in a very simple way. The gospel required me to pursue an upright, just, virtuous, honest course of life with all the world around me, and to live at peace with all men. I commenced living in the world without quarreling with anybody; I followed the dictation of the gospel and its requirements, and it has saved me from war, contention, and strife with my fellow man, from quarreling with my family, with my brethren, with my friends and neighbors. In this way I found out that so much of the gospel was true, and I did not have to go to heaven to find this out, either.—*Amasa M. Lyman, News, Feb. 18, 1863.*





OFFICIAL ORGAN OF THE SUNDAY SCHOOLS OF THE CHURCH OF JESUS CHRIST  
OF LATTER-DAY SAINTS

DEVOTED TO THE STUDY AND TEACHING OF THE RESTORED GOSPEL

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No. 1

## TO ALL CHURCH MEMBERS

November 27, 1941.

Employment in defense work, service in the army, and attendance at institutions of learning are now taking very many of our young people away from their homes. The spiritual welfare and physical safety and health of all young people are always greatly promoted by their making themselves acquainted with the Bishopric or Branch Presidency of the place in which they are living and by their keeping in close touch with these officers. In too many cases the parents and the Ward Bishoprics appear to fail to advise these young people to associate themselves promptly and actively with the Ward or Branch in the place to which they go or to which they are sent. Too frequently where this has not been done, the young people have had experiences and have fallen into habits which they regret during the remainder of their lives. Young people of the Church should for their own protection, welfare, and happiness, as also for the happiness, relief from great anxiety, and satisfaction of their parents, identify themselves with the local Church organization in the place where they are residents, and take part in Church activities.

We therefore earnestly advise all parents to urge their sons and daughters who are away from home, to get in touch with the Ward officers in the places where they live and to identify themselves with the Church and engage in its activities. We should like the Bishops of the Wards from which these young people go to add their counsel and advice to those of the parents of these young

people that when they reach their new homes they get in touch with the local Church officers and engage in Church activities.

In order to help the local Church officers, in the places to which they go, to get in touch with these young people and to bring them into Church activity, it would be most helpful if the parents would write to the Bishops or Wards or the Presidents of Branches to which the young people have removed, giving the names and addresses of their children who are there. Where parents do not know the names of the Bishops or Presidents of Branches to which their children have gone, they can secure them from the Bishop, who will be able to obtain them from the Church Directory. It would be well also for Bishops of Wards from which the young people come to make it a point to write to the new Bishop or President of Branch concerned regarding the same young people, giving such information concerning them as would be helpful to the new Bishop of the Ward or President of the Branch.

Where it is not possible to know the exact Ward or Branch to which the young people have gone, but the Stake is known, then the name and address should be sent to the President of the Stake, who will forward it to the Bishop or Branch President concerned. If the Stake is not known, (as it may not be in some of the larger cities) then the name and address of these young people should be sent to the Presiding Bishop's office in Salt Lake City, which will in turn forward the information to the appropriate officers.

We urge the Bishops of Wards and Presi-

dents of Branches in the Wards and Branches to which young people go to use their utmost endeavors to interest the young people in Church work and to bring them into the activities of the Church.

If the young people are going to places in which there are no Wards, Branches, or Stakes, then the course suggested above should be followed by informing the Presi-

dent of the Mission within which the young people are to reside.

We cannot too strongly urge upon the attention both of parents and Ward and Branch officers the importance of the foregoing instructions.

HEBER J. GRANT,  
J. REUBEN CLARK, JR.,  
DAVID O. McKAY,  
The First Presidency.

## DON'T LOOK TOO FAR AHEAD

A young man was engaged to marry a young woman, and when he pressed her to name the day, she exclaimed:

"Dan, I just can't go through with it!"

"Through with what?"

"Our marriage!"

"And why?"

"Because I've been figuring!"

"Figuring!"

"Yes. Suppose we're married for fifty years. I'll have to cook 54,750 meals for you—three meals a day for three hundred and sixty-five days a year for fifty years! It's horrible! I just can't!"

"That'll be easy! You'll only have to cook one meal at a time!"

"That's so! Gracious I hadn't thought about that! Oh, Dan, you think of everything!"

And she named the day.

This young man had hit upon a great discovery—that tasks must not be too long. He was a practical psychologist.

A beet farmer made the same discovery in the case of his two early adolescent boys.

He put them into the field, at thinning time, with some hired men. Each one had a separate row, which he was expected to finish before his next assignment.

But the boys, although they had done this kind of work before, did not do so well in this particular field. Every once in a while they would stand up wearily, look up the row to the forward end, and sigh an expressive "Gee!"

The men passed them before they had gone very far. They passed them again at the halfway mark on another row back.

What was the matter?

The father, after taking in the situation, decided that the rows were too long. So he set up stakes every few rods, and this turned the trick! The boys, instead of looking at the far end of the row, kept their eyes on the next peg. Nimble spines, short bodies, had suddenly acquired another quality—the short look ahead.

This fact of a suitable goal is a deep-seated fundamental motive in human life. It

must not be lost track of by parents and teachers who would be successful.

Why are there more than one hole in the golf course? Why are there quarters in basketball and football, and bases in the great American game?

Why are the periods of "recitation" classes shorter in the grammar school than in College? Why do we have "courses of study" in the day school and in the Sunday School? And why are fixed sets of subjects and fixed periods required for the completion of the grammar school, the high school, the college, and the university?

The explanation in all these instances lies in the nature of human beings, rather than in the arbitrary decisions of coaches, school superintendents, and administrators. Time and space must be broken up for mortals, else they will become disheartened and give up.

Thus our life, which is a long time for most of us, is broken up into years, the years into months, the months into days, the days into minutes, the minutes into seconds. Similarly we find the earth's surface broken up into land and water, the land into woods and fields, and mountains, the fields into acres. It all makes for intelligibility, for stimulus, for continuity.

Who is there but has felt the spirit of triumph after finishing a section of time or a job? It may be an athletic exercise or game, a row of potatoes or beets, the balancing of an account in the ledger, the lifting of a mortgage on the home or the business, the teaching of a class in Sunday School, or the writing of a song, an article, or a book. It is a most exhilarating experience to finish something!

The application of all this to Sunday School is not hard to see.

Every twelve months a new year comes along. Three hundred and sixty-five days have passed since the last one. That year is finished, with all its sub-tasks! And we can go at the one that is to come with the same zest that we did the one that is past.

We know of an author who works after

(Continued on page 7)

# OSCAR A. KIRKHAM

An International Figure

By Elder John Henry Evans



OSCAR AT THE WORLD'S FAIR, NEW YORK

Last week the writer stole into the room, just across the hall from the *Instructor* office, where Oscar A. Kirkham had his desk for many years, before he was chosen one of the First Council of Seventy. This room is an art gallery and museum combined, for pictures cover the walls, hang on easels, and decorate the shelves, and in drawers and on the desk are mementoes galore.

Here, for instance, above an archway is a long narrow photograph, under glass, of a jamboree in Holland, thousands of boy scouts from every nation under the sun and Oscar one of a half-dozen leaders in front. In another place, on the wall, is an autographed enlarged photograph of Baden Powell him-

self, founder of the boy scout movement, as special gift to our own boy scout leader. And on an easel, in a corner of the room, is an emblem connected with the boy scout work, which has the founder's autograph on the back. These, with a hundred others, represent gifts to our friend from almost every part of the earth.

The cut presented here, is of Brother Kirkham speaking to sixty thousand boy scouts in the recent world's fair, in New York. One can almost hear the clearly intoned message, delivered in that ringing voice which is audible enough to be heard without the customary loud speaker.

(Continued on page 11)



THE SALT LAKE THEATRE IN MARCH 1899, DURING A PERFORMANCE OF WEST'S MINSTRELS



# LORENZO SNOW—A PIONEER IN RECREATION

By LeRoi C. Snow

## A PIONEER IN RECREATION

This is perhaps the very finest interior picture of the Salt Lake Theatre. The railroad train is a back-stage curtain. The occasion was a performance of West's Minstrels, well remembered by theatre goers at that time.

The lower box, at the left, was Apostle Heber J. Grant's. He can be seen in the picture. The upper box, at the right, was reserved for Presidents George Q. Cannon and Joseph F. Smith and their families and friends.

The lower box, at the right, was my father's as President of the Church and of the Salt Lake Dramatic Society. He can be seen in the photograph. My mother is sitting at his left and B. Morris Young sits in front of her. I am at Morris' right. This photograph was taken early in March, 1899. I know this because I wore a beard for only about a week after my return from the German mission, March 4. It was a time exposure, which explains the indistinct outlines of the figures on the stage. Willard Weihe was orchestra leader at this time.

## A GREAT CONTRAST

Lorenzo Snow had always enjoyed and participated in recreational activities. In his "Mansion House," also known as "Lorenzo Snow's Hall," in the early 50's in Salt Lake City, he organized the "Polysophical Society"—(a word which he coined) for the promotion of "many sciences," educational and recreational, including dancing. In his first "homestead" in Brigham City and continued in the Court House he developed one of the finest dramatic organizations in Utah. However, these earlier undertakings were not amidst the elegant surroundings of the grand old Salt Lake Theatre.

## DISTRESS IN THE DESERT

Perhaps Lorenzo Snow's first effort in recreational entertainment was at Mt. Pisgah, an outfitting post on the Pioneer Trail, between Nauvoo and Winter Quarters, where he had been appointed to preside. In his journal he writes: "The Saints in Pisgah were in a very destitute condition, not only for food and clothing, but also for teams and wagons to proceed on their journey. Several families were entirely out of provisions, and dependent on the charity of their neighbors, who, in most cases, were illy prepared

to assist them. But, above all this, a sweeping sickness had visited the settlement and there were not sufficient well ones to nurse the sick. Death followed in the wake, and fathers, mothers, children, brothers, sisters and dearest friends fell victims to the destroyer and were buried with little ceremony, and some, destitute of proper burial clothes. Thus were sorrow and mourning added to destitution."

## A PIONEER WELFARE PLAN

What a discouraging condition! Surely it required great faith, leadership and courage. All this Lorenzo Snow had. He proved himself equal to the occasion. He organized the brethren in companies, selected their leaders and sent them to obtain work in neighboring settlements, for which they received provision and clothing. Others put in crops at home and cared for the families left at home. Wagons were repaired, new ones made out of old ones. They manufactured chairs, barrels, tubs, churns, baskets and such other articles as could be disposed of in near-by villages.

Through the full hearted support of nearly all the people Lorenzo Snow established here a cooperative union which would do credit to any community today. It is a worthy example of successfully uniting all the interests and efforts of a destitute people resulting in at least a degree of happiness and contentment.

Brethren were sent as far as Ohio soliciting financial help from men of wealth. They succeeded in gathering about six hundred dollars in contributions with which food and clothing were purchased and assistance given to those who were prepared to proceed on the westward journey.

## A GIFT TO BRIGHAM YOUNG

In his journal, my father says: "I had the pleasure of taking a wagon load of provisions up to the Bluffs, (Winter Quarters, about 160 miles west) and in behalf of the Saints of Pisgah, presented it to President Brigham Young as a New Year's gift, (January 1, 1848), who manifested a warm feeling of gratitude for this kind token of remembrance.

"During the long winter months, I sought to keep up the spirits and courage of the Saints in Pisgah, not only by inaugurating meetings for religious worship and exercises,

(Continued on page 7)

## YOUTH IN SUNDAY SCHOOL\*

Thousands of our young people between the ages of twelve and eighteen years are finding rich resources for living through the experiences they are having in Sunday School. At twelve they study the life and teachings of Jesus. A real appreciation of the Master comes to them when they realize that he grew, as they must grow, through struggle, clear thinking and the making of right choices.

There is little that we actually know about the childhood of Jesus. But from a general knowledge of Jewish life of His time we can help our young members picture His daily life in His home, the carpenter shop and the synagogue school. We can help them to see the boy Jesus beginning to think about the religious and social life around Him and choosing the way of life which revolutionized the thinking and practices of a later day.

As a boy, Jesus must have been troubled by the injustices of many of the accepted customs of His people. What, we wonder, did He think of the law of hospitality, which welcomed the strangers (of their own race) to their guest chambers, but excluded the foreigner from their homes or their tables? Could He as a boy have helped seeing and thinking about their slavery to unimportant traditions regarding the Sabbath, which frequently interfered with the keeping of the great law, "Thou shalt love thy neighbor as thyself?" When He was twelve and went to Jerusalem He must have seen the buying and selling of oxen, sheep and doves in the temple and heard the wrangling greed of the money changers. Must He not have rebelled then at this abuse of His "Father's house?"

It is this picture that we covet for our Sunday School youth—the Boy of Nazareth "growing in wisdom . . . and in favor with God and man," because He thought, struggled, and with all His heart, mind and strength allied Himself with the good. Picturing Him thus we are awakening in youth an understanding of Jesus, and a sense of fellowship with Him as they work and play and face their own religious and social problems.

Youth come to see that Jesus' greatest concern was for persons, and that His friendship wrought marvelous changes in people. Zacchaeus after Jesus dined with him became an honest man; Matthew, another despised tax gatherer, became a disciple; the sick who came to Him in faith were made well; and His answer to the question, "Who is my neighbor?" re-interpreted the

narrow concept of His time to include all mankind.

Boys and girls can appreciate the fact that Jesus' sense of values was different from that of other people. He considered the poor widow's mite a greater gift than the rich man's offering; he valued children as much as grown people, and He set aside established customs and laws when they interfered with human welfare.

They can understand how His friendship for all kinds of people and His disregard at times for conventions and customs brought Him into conflict with the leaders of His day. They begin to appreciate the uncompromising courage which later led Him "steadfastly" to "set His face to go to Jerusalem" and the cross.

They become aware that the secret of His power and courage must have been in His knowledge of and communion with God, and they realize why His supreme desire was that others might know God whom He called "Father."

They study about Jesus' sacrificial death and His glorious resurrection and come to recognize Him as their Savior and Redeemer. They proceed through a study of His Church in New Testament times among the Nephites. They study His restored Church today, its organization and purposes, in the light of the fundamental principles of the Gospel.

I visited a class of the senior department, aged fifteen and sixteen years, some time ago. The lesson was on temple work and its magnificent opportunity for worship and loving service. A boy closed the class with a fervent prayer in which he recognized the way of life set up by Jesus Christ as the way of peace, security and righteous living. The spirit of the Lord was there. The group were made aware of life's purposes. They seemed lifted out of themselves.

At the close of the Sunday School a member of the class said to me, "We have a great fellowship here. The Gospel goes deep. If I couldn't come here every Sunday, I do not know how I would get through the week."

Hundreds of Sunday School teachers are sharing with youth just such glorious and never-to-be-forgotten experiences. As Jesus reflected the moral and spiritual powers of His Father so these teachers in their lives reflect the Savior of men.

Blessed is the teacher who draws young people to Christ. He is the embodiment of true religion. Students feel the power and strength of his convictions. Almost unconsciously he associates God with whatever he does. He is constantly trying to make youth

\*Talk given by M. Lynn Benaion (Youth's Department) Sunday night conference, October 5, 1941.  
Page 6

see the unsuspected possibilities in their own lives. He is forever leading them upward and onward.

The lessons which youth encounter in the Sunday School at 17 and 18 years of age on such fundamental questions as marriage, home life, health, education and the choosing of a vocation are made vital and sacred because they reflect the teachers' successful adjustment to them.

Such a teacher is a constant inspiration to youth to overcome difficulties. While his

words awaken—his example—the life giving touch of his life—gives power to do and endure. Guiding youth is the work of a true creator—one who can entertain a vision of the ideal and work patiently bit by bit to carve it in the marble real.

May God our Father bless you teachers who draw youth to the Gospel of Christ through the sacred contagion of your lives. May He reward you with a glad sense of your eternal worth as teachers of His immortal children, I humbly pray.

### DON'T LOOK TOO FAR AHEAD (From page 2)

this fashion: First, he blocks out the entire book; then he works out each section in relation to other sections; after that he takes up the chapters, one at a time; within the chapter are paragraphs, and within the paragraphs, sentences. The paragraph being a unit, he perfects it, and each unit must be as nearly perfect as he can make it. Thus the book is written.

It is much like this in teaching a Sunday School class. Before us lies the course—forty-seven lessons. But one can teach only a single lesson at a time. And so the good teacher concentrates on that. It is the unit in teaching. As such, it can be worked upon and taught in as nearly perfect a way as is possible—the objective being attained and

the application made, so as to be effective in the individual lives of the class.

Not the length of the course, certainly not the length of life to be lived by any number of the class, is the goal, but rather the time spent in the class, where certain material is to be put across to its members.

Every year is a beginning. That explains our good resolutions. It is a fresh opportunity for service, the opening of a door to new things. In the Sunday School, particularly, it is a new vista. But the main thing is not to put our goal of service too far ahead.

A happy New Year to all the Sunday School workers from the General Superintendency and the General Board.

### LORENZO SNOW—A Pioneer in Recreation (From page 5)

in different parts of the settlement, but also by making provisions for, and encouraging proper amusements of various kinds. These entertainments corresponded with our circumstances, and, of course, were of a very unpretentious and primitive character; their novel simplicity and unlikeness to anything before witnessed, added greatly to the enjoyment. They were truly exhibitions of ingenuity.

"As a sample, I will attempt a description of one, which I improvised for the entertainment of as many as I could reasonably crowd together in my humble family mansion, which was a one-story edifice, about fifteen by thirty, constructed of logs, with a dirt roof and ground floor, displaying at one end a chimney of modest height, made of turf cut from the bosom of Mother Earth. Expressly for the occasion we carpeted the floor with a thin coating of clean straw, and draped the walls with white sheets drawn from our featherless beds.

"How to light our hall suitably for the coming event was a consideration of no small

moment, and one which levied a generous contribution on our ingenuity. But we succeeded. From the pit where they were buried, we selected the largest and fairest turnips—scooped out the interior, and fixed short candles in them, placing them at intervals around the walls, suspending others to the ceiling above, which was formed of earth and cane. Those lights imparted a very peaceable, quiet, Quakerlike influence, and the light reflected through those turnip rinds imparted a very picturesque appearance.

"During the evening exercises, several of my friends, in the warmest expressions possible, complimented me and my family for the peculiar taste and ingenuity displayed in those unique and inexpensive arrangements.

"The hours were enlivened, and happily passed, as we served up a dish of succotash, with short speeches, full of life and sentiment, spiced with enthusiasm, appropriate songs, recitations, toasts, conundrums, exhortations, etc., etc. At the close all seemed perfectly satisfied, and withdrew, feeling as happy as though they were not homeless."

# THE DESERET SUNDAY SCHOOL UNION

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## FROM THE DESK OF THE GENERAL SUPERINTENDENCY

### THE SUNDAY SCHOOL OUTLOOK FOR 1942

Since we go to press with the January *Instructor* before the first of the year, it is impossible to say just what the figures are on the drive for 400,000 members by December 31st. From present indications, however, it seems certain that that goal will have been attained. In some schools the increase has been as high as 30%. If only one-third of this increase is held, the figure sought will have been topped.

Members of the General Board, on their visits to various schools, have found a renewed interest in the organization and its work. Some of this interest is due, most likely, to the present unsettled state of the world. Religion over all the world has occupied more attention than heretofore, and the Latter-day Saints are but expressing a part of this world interest, when they show an increased tendency to find out more about God and the Hereafter. In Europe, of course, the war has, to some effect, interfered with the work of the Sunday Schools, but in some countries there has been an increase in attendance. In times of insecurity and trouble people in all countries and in all ages have turned to the Lord, even though they may be "slow to hearken" in the days of their prosperity.

And the Sunday School is one of the first to experience this growth of interest. This organization, as is well known, has been given the duty of teaching the gospel to the Church. Ninety thousand members of the School are enrolled in the Gospel Doctrine Department alone, and there are tens of thousands in each of the other eleven teach-

ing departments. In all of our classes the principles of the Gospel are preached, with suggestions on how to reduce them to practice in daily life. These lay a foundation on which to build such a character as will stand us in good stead, not only in this world, but in the world to come.

A successful year to all the officers, teachers, and pupils in our Schools for 1942!

### STAKE SUNDAY SCHOOL CONVENTIONS, 1942

#### January 11, 1942

Salt Lake, Liberty, So. Summit, Riverside, Pioneer.

Bonneville, Granite, Wells, Summit, Highland, Grant, So. Salt Lake.

Oquirrh, Big Cottonwood, East Jordan, Tooele, Cottonwood, West Jordan.

#### January 18, 1942

No. Sanpete, So. Sanpete, Moroni, Gunnison, Juab.

Nampa, Weiser, Boise, Union.

#### January 25, 1942

Box Elder, Bear River, Malad, Burley, Raft River, Twin Falls, Minidoka, Blaine, Cassia.

Ensign, Emigration.

#### February 8, 1942

Utah, Palmyra, Timpanogos, Provo, Kolob, Sharon.

Alpine, Santaquin-Tintic, Wasatch, Lehi, Nebo.

Sacramento, Oakland, Gridley, San Francisco.

#### February 15, 1942

Los Angeles, So. Los Angeles, Inglewood,



Pasedena, San Fernando, Long Beach, San Bernardino, San Diego.

Kanab, St. George, Moapa, Zion Park, Nevada.

#### February 22, 1942

No. Sevier, Panguitch, Sevier, Garfield, Wayne, So. Sevier.

Deseret, Beaver, Millard, Parowan.

#### March 8, 1942

Weber, Ogden, Morgan, No. Weber, Mt. Ogden, No. Davis, So. Ogden, So. Davis.

#### March 15, 1942

Maricopa, Phoenix, So. Arizona.

Uintah, Roosevelt, Duchesne, Moon Lake.

Carbon, Denver, Emery, San Juan.

#### March 22, 1942

Weber, Ogden, Morgan, No. Weber, Mt. Portland, Seattle, Chicago, Logan, Cache, Franklin, Hyrum, Smithfield, Oneida, Benson.

#### March 28, 1942

Blackfoot, Shelley, Idaho Falls, No. Idaho River.

Falls, Rexburg, Rigby, Pocatello, Yellowstone, Teton, Lost River.

#### April 12, 1942

Portneuf, Bear Lake, Woodruff, Idaho, Star Valley, Lyman, Bannock, Montpelier, New York.

#### April 19, 1942

Nevada, Reno, Washington, Young, San Luis.

St. Johns, Snowflake.

#### April 26, 1942

Mt. Graham, St. Joseph, Juarez.

#### May 17, 1942

Big Horn.

#### June 21-28, 1942

Alberta, Taylor, Lethbridge.

### THE PASSING OF T. ALBERT HOOPER

At the time of T. Albert Hooper's death, on November 29, 1941, he was, in point of service, the oldest member of the Sunday School General Board, excepting only Superintendent George D. Pyper, since he represented the Board before he became an actual member of it.

That activity covered his work as manager of the *Juvenile Instructor*, as manager, also, of the Sunday School book store, and as a member of the General Board from February 18, 1919, to the time of his passing. The second and third positions he occupied at the time of his demise.

A letter from the General Superintendency to the family of Brother Hooper gives the esteem in which he was held by them. He is spoken of there as having had a "thorough-going talent for making friends," as "decisive in thought and actions," as "trustworthy, kindly, gentle, generous, noble of spirit," above all he had an "unbounded enthusiasm for the truths of the gospel of Jesus Christ." "Multitudes," the letter goes on to state, "have been inspired by him in his thirty years of service" in the Sunday School cause.



T. ALBERT HOOPER

T. Albert Hooper's service to the Sunday School consisted in more than visiting the conventions periodically. When he left us for another field of action he was a member of the Committee on Libraries and chairman of the Committee in the Advanced Senior Department. Also, as already suggested, he was directly responsible for the publication of much of the material that went out to the schools in the form of textbooks, reference works, and other material used in classes.

The General Board will miss his eager approach to gospel studies, his good judgment on reading matter for young people, and his zeal for carrying out the work assigned to him as department head or committee member.

## THIS MONTH'S COVER PICTURE

On the cover for the January number we present a remarkably beautiful scene on the Hill Cumorah, drawn in colors by the artist J. Leo Fairbanks.

The appearances of Moroni to Joseph Smith—at least seventeen of them—furnish the world the most striking and sensational evidence of the persistence of the human spirit since the time when the ancient apostles went everywhere proclaiming the resurrection of Christ. There can be no doubt of this, when one considers the circumstances.

Moroni lived on the American continent. Here he worked, and fought, and prophesied, and wrote, and translated; and here he buried the sacred plates of the *Book of Mormon*. Fourteen hundred years later, he appeared in resurrected form to Joseph Smith—conscious, aware of his former life and activities, a mes-

sage of world importance to give the youth.

Joseph could not have been mistaken, for there were the golden plates, with other articles, all physical, tangible. And there was the heavenly messenger, with his explanation, his book, his words of prophecy and wisdom. In six years or so the Prophet had ample time to find out the facts and the realities in the case.

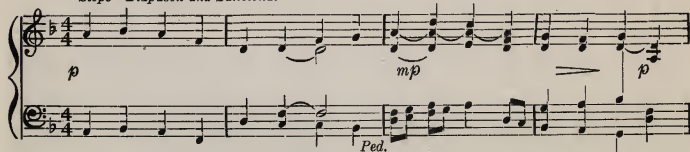
We who live today, after more than a century after the events of those years, have a test that can not be denied. It is the test of time. Fruits have come from those events, those scenes, that heavenly being. A church was organized, Priesthood was restored, a people arose, whose existence is a guarantee that Moroni did actually appear, that the book is true, that there is verily another life.

All this is in our cover picture for this month.

## PRELUDE

Tracy Y. Cannon

*Slowly and Legato*  
Stops—Diapason and Salicional



## SACRAMENT GEM FOR MARCH, 1942

(Deseret Sunday School Songs, No. 71, Stanza 3.)

I come to Thee all penitent,  
I feel Thy love for me.  
Dear Savior, in this Sacrament  
I do remember Thee!

## POSTLUDE

Add soft 4 ft. flute

*dim e rit.* off 4 ft.





# Secretaries



Albert Hamer Reiser, Executive Secretary

## MAKING REPORTS

The Handbook discusses the four functions of the secretary. There the point is made that every other function, however well performed, is wholly nullified and lost if the fourth function is not performed.

The four functions are (1) *Gathering* significant statistical data, (2) *Organizing* those data into significant relationships, (3) *Preserving* the facts for future comparative studies, (4) *Publishing* the results to the people responsible for the administration and management of the organization.

When monthly and annual reports are prepared all four functions should be given due attention. If the first three functions are performed, and the fourth neglected, the time and effort given to the first three have been wholly in vain.

Secretaries often gain a sense of discouragement and futility in their work. Usually this is due to their performing the three functions and neglecting the fourth.

No secretary who prepares and sends in a monthly or annual report need feel that his efforts are to no avail.

Speaking for the general board, we can give positive assurance that monthly and annual reports are used by us daily and prove to be of ever-increasing value and helpfulness. They help directly in the making of important plans and policies and are sources of much helpful information.

The annual report for 1941 will have special significance and will be consulted

with keen interest by the General Board. It reports the results of the first year of operation under the plan of the new departmental organization of the Sunday Schools. Comparisons of results with former years will be made with special interest.

The resolution to gain 400,000 members by the end of the year 1941 has already aroused keen interest in the annual reports.

Ward and stake secretaries are accordingly urged to compile their reports promptly and with great care, so the general Church report can be completed on time and the results published to the Sunday School workers of the Church.

Ward reports should be sent to the stake secretaries on or before January 10. The stake reports should be mailed to the General Board before January 20.

Much of the report can be compiled before the end of the year. Secretaries who got this work out of the way know how easy the remainder of the work becomes.

Secretaries should bear in mind that the statistics of enrollment are in fact the actual enrollments as shown by the various rolls as of the last Sunday of the year. This part of the report is simply a matter of copying to the annual report form the enrollment statistics entered in the statistical section of the Sunday School minute book for the last Sunday School session in December.

Other aspects of the report are as simply and as easily compiled if the rules printed on the report forms are carefully followed.

## OSCAR A. KIRKHAM—An International Figure

(From page 3)

The significance of all this is that Oscar A. Kirkham is an international figure. Few men in America have spoken before more boys and young men, with their leaders, in so many different nations as he. And since boy scout leaders everywhere, as a rule, are outstanding business, professional, and religious leaders, his contacts in many countries and with many groups are quite unusual. Before World War II turned things topsy-turvy he was one of six persons in as many nations, asked to program events in the boy scout movement throughout the world. This was a recognition of his international standing.

Always Oscar A. Kirkham's message to boy scouts is bottomed on the religious ideal. When this message, which, of course, is never sectarian, is given in his clear, ringing voice and with his naturally positive nature, it carries conviction. At many a meeting where he has spoken, not only in our own country but in others, the audience has risen as one man after he has spoken, in tribute both to his earnestness and to his having expressed what was in their innermost thought and heart.

Such is the man who has just been chosen one of the Seven Presidents of Seventy in our Church.



# Teacher Training



General Board Committee: John T. Wahlquist, Chairman; James L. Barker, Vice-Chairman; Adam S. Bennion, A. Hamer Reiser, Lynn S. Richards, Wallace F. Bennett, Marie Felt, Marion G. Merkley, Gerrit de Jong

## LESSON PLANNING

Sundays of March 1, 8, 15 and 22, 1942

This subject affords excellent opportunity for the teacher-trainer to help the members of the class to start upon the formation of excellent, useful personal habits of studying a lesson and of getting it ready for teaching.

Subsequent sessions may profitably be devoted to giving practice in actual lesson planning, and in applying the principles studied in this course. This will prove to be a practical and helpful kind of review.

The rapid review of distinctive principles of the Gospel, undertaken earlier in this course can be effectively utilized as subject matter for the practice work in lesson planning.

The teacher should aim to habituate the students to the practice of starting all preparation with first thought for the learners. This will give opportunity for review of the lesson on, "The Learners." See Study Guide, page 2.

Steps in the preparation of a lesson are well presented in the widely distributed film entitled, "A Teacher Preparing His Lesson."

Related to this subject is the material in Chapter X—"Directing Study"—pages 112-121, *Teaching as the Direction of Activities*.

Chapter 13, pages 145 et seq. is the fundamental source for this lesson on "Lesson Planning."

The first period devoted to this subject may cover the points suggested in the Study Guide on pages 26 to 28.

Subsequent periods should be devoted to application and practice of these principles with reference to specific lessons for specific age levels and classes.

For these practice periods make assignments such as the following:

Make a lesson plan, including analysis of subject matter and a suggested orderly plan of procedure for teaching the lesson:

1. "The Abrahamic Dispensation"  
To be taught to a Gospel Doctrine class. See December, 1941, *Instructor*, page 649.
2. "The Writings of the New Testament"  
To be taught to Seniors (ages 15 to 16). See December *Instructor*, page 663.
3. "Great and Glorious Blessings"

(First Intermediate.) *Instructor*, December, 1941, page 678.

Assignments for other sessions might include specific directions to show how supervised study of a given subject may be provided for in a lesson plan and how it should be followed up by other methods.

Similarly specific reference may be made to other methods to give pupils practice in proper placement of the method and motivation of pupils to assure its successful use. By such means this subject will lend itself well to review of former lessons and practice in lesson planning.

Plans made by members of the class should be submitted to the class and criticized constructively and sympathetically under the guidance of the trainer.

The teacher-trainer may divide this series of review periods in any way he desires. He may increase or decrease the number of lessons at his discretion to adapt to local needs and conditions.

It is suggested that, if time permits, practice teaching by members of the class, using the lesson plans prepared, and teaching the lessons to the class of trainees, be considered as a means of introducing the members to the techniques of using lesson plans in teaching situations.

This will give opportunity to include other helpful subjects in the review such as a consideration of, "Class Room Routine," see *Teaching as the Direction of Activities*, chapter 14.

## Graduation Exercises

Individual, ward teacher-training classes, through the teacher-trainer and superintendent, should co-operate with the stake board in planning the teacher-training graduation exercises to be held in connection with a Stake Sunday School Union Meeting.

The program should be brief. It may consist of an address to graduates. Appropriate musical number, the presentation of the class and the awarding of the certificates might comprise the rest of the program.

The Deseret Book Company sells the certificates for 25c a dozen.

Graduates of the teacher-training class should be put at once into practice teaching positions, as assistants to stake board members, who may be teaching demonstration classes or as cadets or understudies to other strong, responsible and dependable teachers.





# Union Meetings



General Board Committee: John T. Wahlquist, Chairman; James L. Barker, Vice-Chairman; Adam S. Bennion, A. Hamer Reiser, Lynn S. Richards, Wallace F. Bennett, Marie Felt, Marion G. Merkley, Gerrit de Jong

## UNION MEETING FOR MARCH, 1942 CHURCH ORGANIZATION

### Objective:

1. To develop individual gospel scholarship.
2. To encourage doctrinal understanding that will insure correct teaching regarding the structure and the character of the Church.

### Procedure:

This subject should be presented in the 20-minute period provided for a lecture on a teacher-training topic. The Stake Superintendent may be well advised to consult with the teacher-trainer on the possible avenues through which it may be presented. You may wish to consider the following:

- a. An informal panel discussion, using teachers from several departments, thus indicating how knowledge of the subject may influence teaching at the different age levels. Use the topic: "How Can A Knowledge of Church Organization Enrich The Teaching in My Department?"
- b. A lecture on the subject: "Structure and Character of the Church." Have the directly quoted scriptural, or other references read, at appropriate points, by two or more selected readers.
- c. Four reports, five minutes each:
  1. What are the distinctive and peculiar features of our Church?
  2. What are the values that have come to me through Church membership?
  3. In what ways may our Church be called a theocracy? a democracy?
  4. How may the information obtained through my study of "Church Organization" be used to enrich teaching?

### The Subject:

Structure and Character of the Church.

### References:

Talmage, James E., *The Articles of Faith*, chapter 11; Widtsoe, John A., *Priesthood and Church Government*, Chapters 14, 15, 16, 17, 24, 25, 26, and 27; Berrett, Wm. E., *Doctrines of the Restored Church*, Chapters 1, 2, 4, 10, and 12; Bennion, Lowell L., *The Religion of the Latter-day Saints*, p. 163ff; *Doctrine and Covenants*, Sections 20, 84, 102, 107, etc.

### Suggested Divisions for Study:

1. The Church—In Primitive times, and the L. D. S. concept.
2. Authority In The Church—Its nature and necessity.
3. Organization Of The Church—Distinctive and peculiar features.
4. Mission Of The Church—Opportunities and services.

### Outline:

#### I. The Church.

##### a. In Primitive Times.

The word "church" does not appear in our versions of the Old Testament. The Hebrews lived under the jurisdiction of the "Law;" however, the Nephites did have an organized Church upon this continent. Read: Mosiah 25:18; 26:28; Alma 1:19; 5:62; 4:7; 8:23; Helaman 6:3; 11:21.

Jesus Christ established His Church upon the earth with officers divinely commissioned to ordain others to succeed them in the various offices in the Priesthood.

1. What constituted the Church of Christ? 1 Corinthians 12:12-27; Romans 12:4, 5; Ephesians 4:16, etc.
2. What references are there to a Church in the New Testament? Matt. 16:18; 18:17; Acts 2:47; 8:1; 12:1; 14:23; 15:22; 20:17, 28; 1 Cor. 7:17; 12:28; Ephesians 5:23-25; James 5:14; Revelations 1:4; 22:16.

Which is the Church that maintained the powers and the authority in succession to the Apostles of old? We claim that the Priesthood disappeared from the earth after the apostolic period; forms of worship then changed and pagan influences and practices crept in. Talmage quotes (page 492) from the great ecclesiastical historian Mosheim, under the heading, "Degeneracy of Worship Incident To The Apostacy."

1. What are 12 evidences of an apostacy after Constantine?
2. What did Wesley say about spiritual gifts and the Church?

3. What did the Church of England teach about the practice of idolatry?

4. Give two New Testament, and three *Book of Mormon* prophecies, that told of an approaching apostasy.

Read: *Articles of Faith*, Chapter 11.

b. The Latter-day Concept.

"Mormonism did not arise out of a quarrel with any other Church. It is not a branch of any existing sect. It is a restored Church. . . . This restoration was brought about over a period of some years, commencing with the first vision of the boy Joseph Smith." Berrett, p. 14.

1. Retell the story of "The First Vision."

2. Tell of the "Moroni Visitations."

3. How was the Priesthood restored to the earth?

4. Outline the growth of the Church as an organized body.

These questions are answered in a thought provoking manner in Berrett's chapter 2, *The Origin and General History of Mormonism*; see also Talmage, p. 203ff.

1. Distinguish between: Theology, religion, the Church. Fine distinctions are drawn by Bennion, p. 135-137.

The Church is conceived by Latter-day Saints as a divine institution. (a) It was established by the will and commandment of God (*Doctrine and Covenants* 20:1-4); (b) It is headed by Jesus Christ (*Ephesians* 2:19-22; *III Nephi* 27:3-10); (c) It is established to usher in the Kingdom of God (Smith, *Gospel Doctrine*, pp. 87, 92).

II. Church Authority—Nature and Necessity.

Review, Widtsoe, pp. 254-259.

"The Church of Christ cannot function without the priesthood."

"There is an inter-dependence in practice between priesthood and the Church."

"All the work of the Church is carried out by, or through the direction of, the priesthood."

"All ordinances of the Church, for living and dead, are administered as functions of the priesthood."

These statements are adaptations or quotations from Bennion. Expand each of them. The subject is so bound up with the subject of "Priesthood," studied last month, that we could not

ignore it; but we will not spend more time upon this point.

III. Church Organization.

The "Plan of Government in the Restored Church" is given by Talmage (p. 204, ff) in considerable detail. Some phases of the question need further attention. "The young Latter-day Saint, reared in Zion, may take his Church for granted and its organization as a matter of course. The outsider, or the Mormon who has lived for years away from the Church centers, may see in it distinctive and peculiar features."

Name some of these peculiar features. Read Widtsoe, Chapter XXV.

a. The "Lay" Character of the Church.

"It was not until the third century under the leadership of Tertullian and Cyprian that the Church began to lose its lay character and leadership, the clergy becoming a distinct class from the membership." Bennion, p. 164.

1. Why is our Church consistently a layman's Church?

2. What values derive from the lay character of the Church?

Read, Berrett, ch. 10; Widtsoe, ch. V

b. Division of Labor in Church Organization.

c. Orderly Division of Authority.

d. Provision for Expansion and Flexibility

Read on Nos. 2, 3, and 4: Widtsoe, Chapter XV, and note the diagrams on pages 186, 187, 292, and 362.

1. Define: Theocracy, democracy.

2. Which does the L. D. S. Church approximate in its theory of government?

3. Make a list of its democratic elements.

4. Justify its theocratic character.

You should read Bennion, pp. 169-174, for a concise discussion of these questions; also, Berrett, pp. 125-128.

IV. Its Mission.

The Church in action seeks, through various channels to assist men to attain greater joy in living and eternal salvation.

a. *Purpose of the Church.* "The Church must co-operate, through its philosophy and organization, every necessary activity for the consummation of the plan of salvation. It becomes the responsibility of the Church, the conservator of our religion, to provide means and direction whereby humanity may be led into paths of

happiness. Whatever pertains to human welfare must be the concern of the Church. Widtsoe, p. 24.

The following purposes are suggested (Will you add others?):

1. To discover and conserve that which mankind considers sacred.
2. To lead men to worship God.
3. To direct the administration of sacred ordinances.
4. To create a desire, and develop the ability, to live in harmony with God's will.
5. To exemplify right behavior and to be a moral critic of social and institutional behavior.
6. To assist the "poor."

Some people criticize the Church and would prefer to see religion expressing itself directly in the lives of individuals. They condemn the Church as "conservative" when the world cries for progressive leadership. Amos, Jesus, Paul, Joseph Smith and Brigham Young, refute the charge. There is some danger that churches may become very materialistic and resort to means which are foreign to spiritual goods. Churches are accused of becoming dogmatic and stereotyped.

1. Show how our Church uses its money to secure spiritual goals. (See *Conference Report*, April, 1941.)
2. How does our belief in continuous revelation guard against dogmatism? Are there other safeguards?
- b. Opportunities and Services in the Church.

The Church functions in the lives of individuals through the following channels:

- a. Worship.  
Forms, ways and occasions.  
Consider worship possibilities in connection with prayers, music, sacrament, testimony, temple work, etc.  
Read: *Doctrine and Covenants* 93:16-20; 121; 25:12; Matt. 14:22-30; John 17. Widtsoe, *Priesthood and Church Government*, "Priesthood in Action," Chapters 19-29; and especially Berrett, Chapter 12.
- b. Administration of Ordinances.

You should be able to list six or more opportunities offered by the Church.

#### c. Services in the Church.

Mormonism is not concerned only with the hereafter. Joseph Smith led the way in economic and social planning to assist men to become Saints of God in very deed. The socio-economic welfare interest is evidenced in:

1. The Law of Consecration. 2. The City of Zion. 3. Tithing. 4. Fast Offerings. 5. The Church Welfare Program. 6. The Judicial System in the Church. 7. The Educational Program. 8. The Missionary Service.

Readings: *Doctrine and Covenants* 4; 6:1-13; 11; 15; 16; 18:10-16; Matt. 10:1-5; 28:18-20; Smith, *Gospel Doctrine*, Chapter XX.

#### Summary:

We cannot conclude this study without reviewing our personal relationship to the Church whose manifold and important functions we have been studying.

#### a. Why should I be a Church member?

You should name several reasons.

#### b. How can I serve my Church best?

"In a lay church, where all are working, mistakes and mediocre service must be expected. Dry sermons, poor teaching, faulty administration, and inappropriate music will come to the fore. People of good taste and excellent training may be irked by such things, even to the point of withdrawing from church activity.

"In such instances there is need to be a bit philosophical—to see values as well as limitations, consider motives above deeds, to judge other people not by one's own standards and opportunities, and to help in an inoffensive way to improve conditions. A person of the highest culture can serve people of the humblest order effectively. CHRIST DID!"—Bennion, p. 212f.

#### Supplementary Readings:

Asch, *The Nazarene*, gives a beautiful portrayal of Christ's way of service. *Doctrine and Covenants* 38:24-27; 1 Nephi 26:32-33; IV Nephi 1:1-6; Evans, *One Hundred Years of Mormonism*, pp. 107-111.

### WISDOM

Wisdom, contrary to a general belief, does not come out of books. It is a child of observation, memory, and reflection. If we see objects and relations clearly, are able to retain the image of them firmly, and are apt at putting two and two together, then we are on the way to become one of the wise ones in our generation.



# • Librarians •



General Board Committee: Albert Hamer Reiser, Chairman; Wendell J. Ashton

Librarians and teachers of Sunday School lessons on Church History will welcome a new pictorial treat provided by your General Board Library Committee. It is in the form of a set of 26 postcard pictures on Church History subjects. Each of these cards, illustrating important Church landmarks and characters in attractive colors, carries on its reverse side a little story about the subject portrayed.

This entire set of 26 colored pictures is available at 25c postpaid to any address, at the Deseret Book Company, Salt Lake City, Utah. Subjects included are as follows:

1. Path into Sacred Grove Near Joseph Smith Farm.
2. The Old Fence Near Early Home of Joseph Smith, near Palmyra, New York.
3. Joseph Smith Farm from Sacred Grove.
4. Birthplace of Joseph Smith, near Sharon, Windsor Co., Vermont.
5. Angel Moroni Monument, (Hill Cum-  
orah), near Palmyra, New York.
6. Early Home of Joseph Smith, near Pal-  
myra, New York.
7. Building the First House in Salt Lake  
City.
8. Utah Pioneers of 1847 Entering Great  
Salt Lake Valley.
9. Sego Lily, the State Flower of Utah.
10. Brigham Young.
11. Brigham Young (poem by Minnie J.  
Hardy).
12. The Pioneer Monument, Salt Lake  
City, Utah.
13. First House Built in Utah, now under  
Pergola on Temple Block, Salt Lake City,  
Utah.
14. Contruction of Tabernacle Roof, Salt  
Lake City, Utah.

15. Great Mormon Tabernacle, Salt Lake  
City, Utah.

16. Mormon Battalion Monument, Utah  
State Capitol Grounds, Salt Lake City, Utah.

17. Erected in Grateful Remembrance of  
the Mercy of God to the Mormon Pioneers.  
(Seagull Monument, Temple Block Salt  
Lake City, Utah.)

18. Seagulls, "The Sacred Birds" of Utah.  
Utah.

19. Lion House, Salt Lake City, Utah,  
Residence built by Brigham Young.

20. The Temple Square, Salt Lake City,  
Utah.

21. The Latter-day Saints Church Office  
Building, Salt Lake City, Utah.

22. Manti Mormon Temple, Manti, Utah.

23. The Arizona Latter-day Saints Mor-  
mon Temple, Mesa, Arizona.

24. The Mormon Temple, Logan, Utah.

25. The Mormon Temple, St. George,  
Utah.

26. Central Warehouse and Grain Ele-  
vator of the Mormon Welfare Program,  
Salt Lake City, Utah.

Another valuable visual aid is now avail-  
able at an extremely modest price. It is the  
Royal Scroll or *Bible* Panorama, prepared by  
David C. Cook Publishing Company, Elgin,  
Illinois. It is a collection of prints of the  
old masters, covering the Old and New  
Testament, along with charts, maps and  
studies on the Scriptures. Originally selling  
for \$15.00, it now may be purchased for \$3.75  
from the Cook Company. It is a veritable  
treasure house of enrichment material. The  
publisher informs us that there are but 200  
available, and that when these are gone, no  
more will be issued.

## OUR PLEA

By Melba Allen



Our sins, Oh Father, please forgive  
And send us strength with which to live  
Up to our best, no matter where  
We spend our lives or what we share!





# Choristers & Organists



General Board Committee: Tracy Y. Cannon, Chairman; P. Melvin Petersen, Vice-Chairman; George H. Durham

## SUGGESTIONS FOR SONG PRACTICE

Since it would be impossible to have good community singing with a leader who has no musical ability or training, it is necessary that the chorister shall have enough preparation to enable him to be master of every situation that may confront him in his work. No general can win the battle alone, but must have an army which obeys his commands. So the chorister, though he be most efficient, cannot have successful singing unless the school pays strict attention and follows his directions. In the army the soldier is obedient although he may feel the superior officer may have used poor judgment in his command. Just such obedience to the leadership of the Sunday School Chorister is necessary for good singing. Let all be willing to accept his interpretations and directions. Unity is absolutely essential.

In addition to his general knowledge of music the chorister must be prepared for the presentation of the particular song chosen for that morning. He must be able to interpret each part separately and collectively. It is also very desirable that the chorister possess a pleasing, true voice, so that he may be able to demonstrate during practice period. Sometimes it is better to sing for, than to sing with the school, and often a demonstration is worth more than much explanation. We learn to sing by singing, and also by hearing others sing, more than by hearing someone tell us how to sing. But it is good for the chorister to listen often while the school is singing, in order that he may be able to detect their deficiencies, a thing he cannot do so well when singing with them. If the chorister always sings with the school they learn to lean on him too much.

Teachers must set an example to members of their classes by following the chorister in all his directions and by giving strict attention.

The organist must know the music perfectly and be willing to follow the leadership of the chorister.

A generous supply of song books should be in the hands of the members of the school, except young children who are unable to read words and music.

It is our aim to develop four-part singing. When a new song is to be practiced it will

be found very helpful to demonstrate by singing or having the organist play the melody which is not always the soprano part of the song. Many songs have more than one melodious part.

When preparation has been made and the chorister is sure that he knows the song, and the officers and members are ready to support him by earnest singing and good order, the song practice will then bring results.

A new song is chosen for the song practice. For example in No. 2 in the *D. S. S. Song Book*, "Beautiful Home," the chorister may sing the first two or more phrases of the alto part (this being just as melodious as the soprano throughout most of the song) being very accurate with tempo, tone, rhythm, diction and general interpretation. This demonstration will not only give the school a clear idea of the song to be learned, but also train the altos in their part. All ladies and unchanged voices sing after the demonstration, finishing the first verse and chorus. Sopranos might next sing their part; altos may sing their part with sopranos. Bass and tenor parts of chorus should be practiced separately, later joining with the soprano and alto. The first verse and chorus should be sung by all singing their respective parts, thus completing the harmony. The order of procedure can very profitably be varied to avoid monotony, and to keep up interest. An ideal singing practice is one where all members of the school are singing and working together.

Carlyle says: "All deepest though instinctively blend themselves in song." Let the members of the school determine to learn well the song they are practicing, and sing it accurately. Let each determine to follow the director so that all may sing with unity, that when the chorister has made proper preparation for teaching the song, his efforts may not be in vain. Let all be as eager to learn in song practice as in class work, and as careful of preparation. Let us remember that we learn to sing by singing.

We read in the *Doctrine and Covenants* the words of the Lord: "For my soul delighteth in the song of the heart; yea the song of the righteous is a prayer unto me, and it shall be answered with a blessing upon their heads."

## SONG ANALYSIS

"Scatter Sunshine," Deseret Sunday  
School Songs, No. 196

In every community there are a few people who seem to go through life without a care. They always have a smile for you, a hearty handshake, a cheery word. They go out of their way to speak a kind word to the sick; if there are any poor they fail not to remember them in numerous little ways. They go through life scattering sunshine. And oh, how they are loved! Their kindly deeds, their radiant smiles, their angelic presence! They seem to be messengers from the Courts of Glory to bring gladness to a world of sorrow. Yet they do know sorrow, they are "acquainted with grief," they have their heart-aches, their struggles, their "ups" and their "downs." Only they do not wear their "downs" on their coat sleeves, labelled with a placard, saying, "See my great bundle of troubles. I carry them with me wherever I go." No, they understand that like begets like; that the sunshine they scatter will return unto them an hundred fold; that kindly deeds will uplift their fellow creatures. Thus they scatter joy and bless humanity and make the world brighter.

The song, "Scatter Sunshine" admonishes us to be joy givers, to sing the gloomy days away; to meet the "world's repining" with courage and undaunted faith. It should, therefore, be sung with a joyous swing. This

will be easiest accomplished by singing the words lightly, but with an extra pressure on those syllables that are on the first beat of each measure. In six-eight measure, the beats are all naturally rather light, especially in quick tempo. The first beat is heaviest and the fourth beat receives a secondary accent. By beating two beats to each measure and singing rather lightly with freedom from tenseness, a delightful, happy swing to the music is produced. In the first and fourth measures of the chorus, where the lower three parts sing a number of short syllables as the soprano sustains the tone, these syllables should be sung lightly and gaily, with almost a Tra, la, la, la effect. This is a song that should make everybody happy all over as they sing it.

The voice parts are all easy. Once the rhythmic swing is felt they almost sing themselves. The altos in the last measure of the second line should sing the D sharp with firmness and then descend to D natural in perfect tune. The tenors should make the D natural stand out in the third measure of last line. In the first measure of the chorus the soprano holds the first syllable of "scatter" until the last eighth note of the measure. Here the other parts should sing semi staccato against the sustained notes of the soprano. A little retard at the end of the chorus avoids a too abrupt ending. A breath for each four measures produces a better phrasing than taking a breath for each two measures.

## I Go To Church

By Ernest A. Lawrence

I go to Church because it is a spiritual obligation  
I have with my Heavenly Father.  
I go to Church to feel and see and hear God.  
I go to Church because it is a solace;  
A haven of refuge from worldly influences.  
I go to Church to satisfy the spiritual part of me.  
I go to Church to feel God's influence  
And to sense the importance of Jesus Christ's mission  
As the Savior of the World.  
I go to Church to prepare myself for the coming of the Savior  
And to enjoy the greatness of God's work on earth and in Heaven;  
And to contemplate a spiritual future for myself.  
I go to Church because I appreciate the importance of spirituality,  
Realizing that the spiritual supersedes the temporal.

# Gospel Doctrine



General Board Committee: Gerrit de Jong, William M. McKay, Thomas L. Martin,  
Joseph Christenson

Subject: THE WAY TO PERFECTION

For Members of the Melchizedek Priesthood and Men and Women Over 20 Years of Age  
Not Otherwise Assigned

## CAIN AND HIS POSTERITY

Lesson 9. For March 1, 1942

### Readings:

The Manual Lesson 7; chapters 15, 16, of *The Way to Perfection*, with special attention to the quotations from the scriptures and the leaders of the Church. Some members of the class, and of course the teacher, will want to read, also, the first part of the Book of Moses and of the Book of Abraham, in the *Pearl of Great Price*, which illuminate what we have in the *Bible* on this important subject.

### Outline of Material:

- I. History of the Case:
  - a. Cain, son of Adam (not necessarily eldest):
    1. Nature and disposition
    2. His knowledge
    3. His ambition
  - b. Dispute between Cain and Abel:
    1. Character of Abel
    2. The murder
    3. Punishment of Cain—black skin
- II. The "Mark" Put on Cain:
  - a. Reason for the mark
  - b. Isolation of Cain and his posterity
  - c. Explanation of this isolation
  - d. A channel through which certain spirits might come to Earth
- III. Seed of Cain after the Flood:
  - a. Ham, son of Noah, and Egyptus
  - b. First people in Egypt
- IV. Status of the Negro:
  - a. May join the Church
  - b. May not hold priesthood
  - c. Ultimate restoration

### Note to Teachers:

This lesson, like others in this course, divides itself into two sections.

First, it may be desirable to get clear notions on the points treated in the text, which, however, ought not to take too much time in the class. Even then, only such points as are not already clear should be taken up, since the subject is wholly theological.

Second, the practical aspect of the lesson-subject. Certain questions grow naturally out of the material presented in this lesson. These ought to receive the major part of the time of the class.

Something to know, then something to do—that is what should be done in every class, this one included.

### Lesson Development:

The story of the lesson material out of the way, the teacher is now ready to consider ideas of a more practical character springing out of this material.

1. Relation between our present and our pre-earth life: Why is it that certain spirits come to Earth only through the lineage of Cain? What had they done in the ante-mortal state? (Note the statement of Pres. Young, that no spirits were "neutral" in heaven.) What do you understand by the word "valiant" as applied to the pre-earth state, also to this life?

The teacher should guard against allowing the discussion to stretch beyond what we know into the realm of mere speculation, and he should keep a firm hand here.

2. The act of murder: What degrees of murder does the civil law of your country recognize? Define each. May the word be extended, religiously, to an act performed on an unborn infant? What does the civil law say about abortion? Why is murder deemed the greatest sin as well as the greatest crime? Why is capital punishment on the decline in some countries and some States in the United States? What about war as a form of this crime of murder?

3. Of what privileges are Negroes deprived through their not having the Priesthood? Of what, through their having a black skin? Do these deprivations seem harsh to you, and if so, why?

4. Is the idea of the sacredness of human life becoming more pronounced or less so in the world? Form your conclusion in view of facts. There are the highways, for instance, and world wars, together with individual killings by criminals.

## EPHRAIM, ANCIENT AND MODERN

Lesson 10. For March 8, 1942

### Readings:

The Manual, Lesson 10; also chapters 18 and 19, of *The Way to Perfection*, particularly the passages quoted from the scriptures.

**Outline of Material:**

- I. Ephraim and His Blessing (Chap. 18):
  - a. Why Isaac preferred Jacob to Esau
  - b. Character of Jacob misunderstood
  - c. Ephraim made the "first-born"
  - d. Mixed among the nations
  - e. Ephraim and Manasseh in ancient America
- II. Ephraim in Our Time (Chap. 19):
  - a. Early character of Ephraim
  - b. Modern mission of Ephraim
  - c. His part in gathering Israel
  - d. Ephraim and his birthright
  - e. To gathering places:
    1. In Zion (America)
    2. In Jerusalem (Palestine)
  - f. Israel now being gathered

**Note to Teachers:**

As already noted here on more than one occasion, it is the intention to keep these lessons as much as possible on the practical plane. This is so with respect to the present lesson. The aim here, therefore, is two-fold: first, to see to it that the class obtain clear and distinct ideas concerning the material; second, to funnel this material down to some practical end. In other words, something to know and something to do.

The teacher may have observed that chapter 17, the one on primogeniture, is omitted. If it is thought desirable that something be said on that chapter, it might be assigned as an individual task, or it might be referred to merely for general reading by those who are interested.

Since all the members of the class may be assumed to have read the text material, only a brief time should be given to clearing up the thread of the story about Ephraim. The major part of the time ought to be given to a discussion by the class of the following questions, which grow out of the material presented in the text.

**Lesson Development:**

1. Why should the Lord have singled out a given line or race through which to lead the world religiously? What people has given us our highest spiritual ideals? Compare this gift with the gifts of other peoples—the Romans and the Greeks, for instance. What qualities of strength does religion give to individual and group life in any age? Where in contemporary life do we find this strength of character?

2. Read carefully that remarkable passage quoted from President Young (p. 127 of the text) about the "wild, uncultivated, unruly, ungovernable" sons of Ephraim; and also what he says about their adventurous, aggressive inquisitive disposition. In what nations of our world do we find these qual-

ities most pronounced? In what nations of the past?

3. What are the most essential qualities of leadership, in both individuals and peoples? (The student will find some of these qualities discussed in *A Study of Greatness in Men*, by J. N. Larned, particularly Chapter I.)

This would make a good individual assignment.

4. To what extent are the Latter-day Saints, being of Ephraim mostly, supposed to be leaders? In business? In art? In literature? In statesmanship? Or only, or chiefly, in religion? In what ways are we preparing (if any) for leadership in our destined field? Is this matter of preparation something for the group or for the individual? Justify your opinion.

5. Is a "rebellious spirit" (provided it does not go too far) a sign of weakness or strength? Comment on the character of the Apostle Peter and of Joseph Smith. How far may "a rebellious spirit" go in safety?

6. The text speaks of the failure of Esau and Solomon to retain their "birthright" or leadership. Other examples might be given to the same effect. Wherein lay the cause in these two characters? Can one be both "obedient" and "strong" at the same time? Explain.

**THE GENTILES****Lesson 11. For March 15, 1942****Readings:**

The text, chapters 21 and 22, pp. 136-148, particularly the quotations from the scriptures.

**Outline of Material:**

- I. Gospel Promised to Gentiles (Chap. 21):
  - a. Meaning of the word "Gentile"
    1. Israel the Chosen People
    2. Others rejected Jehovah
  - b. Blessings through the Chosen Race:
    1. Why Israelites chosen (see pp. 129, 130)
    2. Apostasy of others peoples
  - c. Israelitish blood mixed with Gentile:
    1. What Gentiles?
    2. Blessings to Gentiles
  - d. The gospel for all nations:
    1. Jesus' ministry limited to Israel
    2. Apostles commanded to go to all nations
  - e. Gospel message in our time
- II. Gentiles on the Land of Zion:
  - a. Nephi's vision:
    1. Of Columbus
    2. Of "other Gentiles"



3. Marvelous work among Gentiles
6. Faithful Gentiles numbered with Israel
- c. Gospel to Israel through Gentiles:
  1. Commandment of Jesus to Nephites
  2. Blessings promised to Believing Gentiles
- d. Unbelieving have no claim to blessings:
  1. Nephi on repentance of Gentiles
  2. Nephi on blessings to Gentiles

### Note to Teachers:

From the nature of the subject of this lesson it is not possible to make it as practical as some that we have had. But it may be made practical in an indirect way.

For instance: Much misunderstanding exists concerning the selection by the Lord of a certain people—the descendants of Abraham—through which to reveal His will and inform other peoples respecting the gospel. Why should He do this, in view of His fatherhood of the whole human race?

This lesson makes this point clear, that there were certain very good reasons for the choice.

### Lesson Development:

1. Race unity: According to the scriptures, ancient and modern alike, we all are descendants of Adam and Eve. According to the same authority, God is our common Father, in that from Him we are generated in our spirits.

Show, then, that He is interested in all mankind, that He has endeavored to lead all men into the pale of the gospel of Christ in various ages.

This might be made a special assignment. The report, however, should cite particular instances and passages of scripture to show that God has meant all to be saved through the gospel principles. Explain, in this connection, the passage from Alma (29:8).

2. A Chosen People: Why should Abraham have been selected to bring about this chosen race? Tell about his designation as one of the "rulers" in the pre-earth state. What were his essential traits of character, as exhibited in his life and revealed in his book?

If desired, this too may be given as a special assignment. It should be shown, however, (a) that there was a distinct need for a choice, (b) that Abraham was worthy of the honor bestowed upon him, and (c) that the choice was justified by the results. The Israelites, whatever their imperfections, did as a matter of fact give the world its highest form of religion.

3. Thus we have (a) a threat that the world in its ordinary processess would be left without higher guidance through its rejection of what was offered it in the Adamic dispensation and the dispensation of Noah, (b) the choice of a race through which to give this direction and preserve spiritual truth, which, in spite of everything, has lifted the human family to a height otherwise unattainable.

Where does Mormonism fit into this picture? Who are the Latter-day Saints, on the whole? Of what lineage was Joseph Smith? Was this a deviation on the part of the Lord from the general plan respecting a chosen people? Explain.

4. Here, then, we have a new leadership in world affairs. In what particular field do you expect this new leadership to figure, to revert to a former point—literature and the arts, business, agriculture, mechanics and invention, religion and theology, civil government, economic processes? Just how basic is religion, as compared with the other fields of human endeavor named above? Does religion (or should it) underlie the other activities of man, and if so, how?

## INDIVIDUAL RESPONSIBILITY IN THE CHURCH

### Lesson 12. For March 29, 1942

#### Note to Teachers:

In view of the deep and far-reaching importance of the subject Chapter 23, it is thought desirable to make two separate lessons on the subject, Responsibility.

This lesson therefore treats the subject as it is to be found in the textbook—its bearing on our membership in the Church. The lesson which is to follow will discuss it in such aspects as are manifested elsewhere—in business, in government, and in social relations generally.

As in other lessons in this course, it is the practical side of responsibility that should be emphasized, since it requires only a little time to master the idea of responsibility in any of its manifestations.

#### Readings

The Manual, Lesson 12; also chapter 23, pp. 149-154, of *The Way to Perfection*; also *Doctrine and Covenants*, 58:26-29. This last reference covers not only the idea of responsibility, but initiative also, which is akin to responsibility.

#### Outline of Material:

- I. Preliminary:
  - a. What is meant by "responsibility"
  - b. The need for a sense of responsibility

- c. The machine-like complexity of our civilization
- II. Religious Responsibility:
  - a. Many responsibilities in our Church
  - b. Implication of this fact
  - c. Character of these responsibilities
  - d. Necessity for diligence
- III. Two-fold Nature of our Responsibility:
  - a. A duty to ourself
  - b. A duty to others
- IV. How to Cultivate a Sense of Responsibility:
  - a. Concentrating on our own behavior
  - b. Making specific progress in this behavior

#### Lesson Development:

(Very little time should be spent in a discussion of the theory of responsibility. Instead follow the lead of the matter suggested below.)

1. Enumerate the various parts which any capable member of the Church may be called on to play: (a) in the ward organization, (b) in the stake organization, and (c) in the general organization. What, specifically, does holding an office entail of the officeholder in the way of responsibility? Show how certain definite effects follow the carrying out or the failure to carry out the responsibility assumed in the particular group involved—say the Sunday School.

2. What relation does this idea of responsibility have to the development of character? Illustrate this in the specific case, say, of a teacher of a class in one of the organizations, where they are in the adolescent period, early or late. Just how important from the point of view of an executive officer in an organization in the Church is this idea of trustworthiness in an office in the Church? And what is the situation from the point of view of the person himself?

3. What can be done by parents to teach their children how to carry responsibility in the Church? This education may begin as early as children have anything to do in religion—say, the Primary or the Sunday School, and go through the period of the Deacon, the Teacher, and the Priest. The ideas should be reduced to specific measures in each case. Would you advise making this one of several points in the education of children or single it out for some time, till results begin to show? Explain concretely.

4. Discuss Professor James's statement that "all our life, so far as it has a definite form, is but a mass of habits,—practical, emotional, and intellectual,—systematically organized for our weal or woe, and bearing us irresistibly toward our destiny, whatever the latter may be." (*Talks on Psychology and Life's Ideals*, p. 64.) Can one get into the habit of carrying responsibility?

## Prayer

My mother was not a sentimental parent. In many ways she was Spartan. But one of my strongest childhood impressions is of mother going to a room she kept for the purpose on the third floor to pray. She spent hours in prayer, often beginning before dawn. When we asked her advice about anything, she would say, "I must ask God first." And we could not hurry her. Asking God was not a matter of spending five minutes to ask him to bless her child and grant the request. It meant waiting upon God until she felt his leading. And I must say that whenever Mother prayed and trusted God for her decision, the undertaking invariably turned out well. . . . Prayer is our source of guidance and balance. God is able to enlighten the understanding. . . .

What I do want to make clear is that whether we get guidance or not, it's there. It's like tuning in on the radio. There's music in the air, whether we tune in or not. By learning to tune in, one can understand. How is it done? As Brother Lawrence told us long ago, "by practising the presence of God."—Madam Chiang Kai-shek.



# Genealogical Training



General Board Committee: A William Lund, Chairman; Joseph Christenson, Archibald F. Bennett, Junius R. Tribe

Subject: OUT OF THE BOOKS

Available To All Members Over 18 Years of Age

## LESSONS FOR MARCH, 1942

### LINES OF RESPONSIBILITY

#### Lesson 8. For March 1, 1942

For topical outline, references for further study, suggested method and discussion thoughts see *The Instructor*, October, 1940, pp. 457-458.

*An Improper Way:* A practice far too widespread and one extremely detrimental to accurate record and temple work has grown up among us over a period of years. This is the promiscuous gathering from any source available of names of unconnected and poorly identified individuals, and submitting such names without further effort to identify or prove lineal connection to the temple for ordinance work. This is a practice which should be corrected. It puts a premium on careless, incomplete and erroneous research. It is in conflict with all official rules relating to research and temple work. It is contrary to the plan the Lord has revealed to His prophet.

#### Points to Emphasize:

1. Find out what the Lord wants you to do, and then do it.
2. "The order of redeeming our relatives originated in the Kingdom of Heaven."  
—(Brigham Young)
3. The plan revealed to President Wilford Woodruff.
  - a. Approved by the General Authorities and the whole Church in Conference.
  - b. Latter-day Saints to trace *their genealogies* as far as they can and be sealed up to their ancestors in a chain of sealing.
  - c. "This is the will of the Lord to His people."
4. "Hence it falls to our duty to trace up our lineage; \* \* \* to be sealed to our parents, that our lineage may be preserved; \* \* \* It will make everyone careful to obtain the connection, and to get the names properly of the sons and daughters of men, to have them sealed to their parents. This revelation which God has given through his servant, Wilford Woodruff, prepares us to go forward and honor our kindred, and do everything we can for their salvation,

concentrating our feelings upon *our ancestors* and not on somebody else's ancestors." (President George G. Cannon)

5. Rules for research and temple work:
  - a. Seek for blood kindred only.
  - b. Work for "friends" only by special official permission.
  - c. Promiscuous name-gathering disapproved.
  - d. May gather names from immediate localities where ancestors lived.
  - e. If possible, prove relationship of heir to the dead before beginning temple work.

#### Discussion Thoughts:

1. Show that gathering records of one's surname from any record or locality, regardless of relationship, contributes to incomplete and erroneous records.
2. Define exactly for what ancestral lines each member of the class is responsible.
3. According to revelation, what is the twofold responsibility in research and temple work of each Latter-day Saint?
4. Why are we more obligated to help our own dead than the dead of others?

## A PERSONAL RECORD

### Lesson 9. For March 8, 1942

For references, topical outline, method of presentation and discussion thoughts see *The Instructor*, October, 1940, pp. 458-459.

#### Objective:

To point out the important dates in the life of a Latter-day Saint which should be carefully recorded.

To familiarize members with the use of the "Personal Record" form.

#### Points to Emphasize:

1. The importance of keeping a life record.
  - a. Actions of this life have far-reaching effects.
  - b. The story of our successes will encourage those who come after.
  - c. Precious testimonies and faith-promoting experiences are recorded that they may be remembered and inspire others.
2. The most important dates to record are:

- a. Dates of birth, marriage and death.
- b. Dates of baptism, confirmation, ordinations, etc.
- c. Offices held and activities in the Church, Missions.
- d. Blessings and patriarchal blessing.
- e. Dates of endowment, sealing of wife to husband and children to parents.
3. These events should be recorded as soon as possible after occurrence.
4. Accuracy is essential in filling out the personal record sheet.
5. Under the heading, "Important Events," all prominent experiences of one's life should be properly included.
6. Personal biographies, often containing genealogical data, of early Church members are invaluable today.
7. Your biography will be of similar inestimable worth to your descendants.

#### Method of Presentation:

By means of well-chosen questions seek to have class members convince themselves of the great worth to themselves, their families, the Church and posterity of a true and interesting story of their life. Cite other examples which have come within the experiences of members of the group of what sad conditions have resulted through neglect to record important happenings. Hold up the examples of the Prophet Brigham Young, Wilford Woodruff, Parley P. Pratt, and other early leaders in keeping detailed records of daily experiences. Show the value of their writings to us today. The history of the Church is made up of the events in the lives of individuals.

Discuss also the relative importance of various happenings. Should all things be written down? What is the reward for making a careful selection of what to record? Show that your objective in keeping a record will determine what to write and what to omit.

Following this introduction, which should not be too lengthy, pass out to each member a blank "Personal Record" sheet, which should have been provided well in advance. Explain, by use of the blackboard and from a study of the printed form, just how the blank spaces should be filled in. Then have each member fill out his own record on the form. It is not likely that many can complete the whole record from memory; hence have them secure the missing dates at home and return the completed sheet the following Sunday. Encourage all to be truthful in every detail—no guessing or approximating. Each should include under "Important Events" a brief autobiography. After the class these records should be preserved in the "Book of Remembrance" of the compiler.

## THE FAMILY GROUP RECORD

### Lesson 10. For March 15, 1942

For topical outline, suggested method and discussion thoughts see *The Instructor*, for October, 1940, p. 459.

#### Objective:

To drill in how to fill out properly, arrange and use most satisfactorily in record work the NEW FORM of Family Group Record.

#### Points to Emphasize:

1. The family is the logical unit in all temple and genealogical work.
2. All names in future to be submitted for temple work on the Family Group Record, instead of temple sheets.
3. To adapt it for this purpose the previous standard form has been slightly revised.
4. This simplifies procedure for the patron in submitting names.
5. It is easier to identify at the Index Bureau names from a group sheet than it was from a temple sheet. Cite examples.
6. Standard instructions on preparing these group records are printed in the lesson. (Each should be familiar with them, not only from reading and the class discussion, but from having already practiced them by making out a number of sheets properly.)
7. A number of group sheets are arranged alphabetically according to the name of the husband. This name for convenience is repeated in the upper right hand corner of the sheet.
8. When several sheets are on hand for individuals with the same name, given and surname, arrange the sheets chronologically; that is, in order of time, the one born earliest on top, the one born latest, last.
9. These may be preserved in a loose leaf binder, and need no further indexing.
10. Each family should possess an up-to-date family record—modern in form and up-to-the-minute in the events recorded.

#### Class Activity:

Distribute the new form of family group record to all members of the class. (These should be obtained well in advance of the date for this lesson.) Then by use of a sample displayed before the class (or by use of a blackboard copy if the class is large) point out the advantages of the new form and the purpose of the alterations. Carefully explain each detail in filling out the record, each member watching the blank form before him. Invite questions on any phase from the class. When you are convinced all under-



stand the procedure to follow, and what to do in disputed cases, have each class member fill out a group sheet for his own immediate family. If married, this would be the family of which he is a parent; if unmarried, where he appears as one of the children. Those who have married more than once should make out a different sheet for each marriage.

As a further demonstration of how group sheets of various surnames may be filed in a family record, collect all the group sheets when finished, and show how to arrange them alphabetically and chronologically, according to the names of the husbands.

Those unable to complete the record in class should bring it *complete and correct* to the next class.

#### **Pertinent Questions:**

1. What is the rule for determining the proper "Heir" on any family line?
2. Why are dates of ordinances essential to a complete and acceptable record?

### **THE PEDIGREE CHART**

#### **Lesson 11. For March 22, 1942**

For further references, topical outline, suggested method and discussion thoughts see *The Instructor*, November, 1940, p. 505.

#### **Objective:**

*To train all class members in how to make out their own pedigree chart properly.*

#### **Points to Emphasize:**

1. The pedigree chart shows at a glance a person's relationship to thirty of his direct ancestors.
2. These connections may be extended on back indefinitely, by continuing lines from one chart to another.
3. These charts are an aid in determining our relationship to the dead; or that of a family "Heir" to the dead as required in temple work.
4. The pedigree chart is the first thing to be examined when beginning research for a given line.
5. It gives the essential facts required for an intelligent start to be made to trace on back to further ancestors.
6. Pedigree charts can be made to live by

grouping in the mind about each name incidents connected with the life of that person, and associating it with his portrait, if that is obtainable.

7. Each person should compile his "Portrait Pedigree," and as a supplement, a series of brief life sketches of direct ancestors.

8. If a grandfather married more than once, only the name of the wife who was your grandmother should appear on the pedigree chart.

9. If you are not sure as to the correctness of a name, a date or a place, place a question mark after the part that is uncertain.

10. Everyone should know by memory the names of all his progenitors who appear on the first page of his pedigree chart.

#### **Class Exercise:**

Distribute pedigree charts to class members. Upon the blackboard sketch an outline pedigree chart, and demonstrate, by using the pedigree of a class member, the steps to take to make out his chart. Use care in explaining each point. Permit questions that arise. Then display some finished charts, preferably typewritten, that have been filled in as completely as possible. Then by showing other charts, continued from the first, explain clearly how a line is followed from one chart to another, and the notations to be made when this is done. Have each member begin on line 1 with his own name in full (maiden name for a woman), and while filling out the chart follow strictly the instructions printed in the lesson.

It would be well to have tables and pencils provided beforehand. Ask each member to complete the chart at home from records there or by getting in touch with relatives. The final chart should be submitted to the class instructor for use in connection with future class demonstrations.

### **REVIEW**

#### **For March 29, 1942**

Check up on progress made in filling out the Personal Record, the Family Group Record and the Pedigree Chart. Review the three chief reasons why every Latter-day Saint should be active in research, record-keeping and temple work. Why must records of the dead be accurate and complete?

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**Special Note:** The Genealogical Training Course is available to all members over 18 years of age. It is not mandatory, and members may elect to take this course or stay in their own graded departments.

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# The Gospel Message



General Board Committee: Carl F. Eyring, Chairman; Don B. Colton, William E. Berrett, Joseph Christenson

Subject: PRINCIPLES OF THE GOSPEL AND METHODS OF MISSIONARIES  
For Young Men and Women 19 and 20 Years of Age,

## THE APOSTACY (continued)

### Lesson 8. For March 1, 1942

#### Text:

The Gospel Message Manual, chapter 5.

#### Objective:

*To stimulate students to study the apostacy and to orally explain what happened to the primitive Church.*

#### Procedure:

This period should be given to student expression on the subject of the apostacy (see the preceding lesson for suggested assignments). The best method of learning the gospel is to prepare ourselves to explain and defend it and then to stand upon their feet and do it. This is not the easy way for a student but it is the most fruitful way. Don't encourage your students to do the lazy thing—just listening to your lecture. Love them enough to assign them some work to do.

#### Assignments for the next lesson:

Reserve five minutes of the class time to make careful assignments for the next lesson, "The Reformation."

The following may be suggestive:

1. Assign a student to give a five-minute talk or report on the life of Martin Luther. Reference: any encyclopedia; The Gospel Message, chapter 6.
2. Assign a student to give a five-minute talk on John Calvin. Reference: any encyclopedia.

## THE REFORMATION

### Lesson 9. For March 8, 1942

#### Text:

The Gospel Message, chapter 6.

#### Objective:

*To bring students to understand the reformation in its relationship to the restoration of the Gospel by Joseph Smith.*

#### Suggested Procedure:

Step 1. Arouse general class interest in the Reformation. One of the following methods is suggested.

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#### A. The Question Method:

Questions such as these might be asked at the opening of the class:

1. Could the Church of Jesus Christ have been restored in the twelfth or thirteenth centuries?
2. What was necessary before a restoration could take place?
3. How did the Protestant Reformation make possible the survival of Mormonism?
4. Who are some outstanding characters of the Reformation?

(Note—If the class members are not prepared to make intelligent answers pass on to steps No. 2 and No. 3. Do not, as a teacher, supply the answers at this point.)

#### B. The Problem Method:

1. Centuries before Luther's time John Huss attempted to bring about a reform in Christianity and sought to influence people to return to the simple forms and teachings of Jesus. He was seized by the Papal authorities, accused of heresy, and burned at the stake. Thousands of others who sought to exercise freedom of expression from the subject met similar fates. Had Joseph Smith lived in the Europe of that day, would he likely have succeeded in a restoration of the Gospel? Why was the Reformation a necessary step toward the restoration?
2. It has been said that the successful restoration of the gospel required the proper time, the proper place and the proper man. How did the Protestant Reformation help to bring these three factors together?
3. If God loves all of His children why did He not re-establish His Church for so many centuries after the apostasy? Were men inspired of God during those centuries? Was Martin Luther inspired in his rebellion against Papal authority?

#### C. The Narrative Method:

If a returned missionary from Europe is available, have him relate a visit to Wittenburg where the Protestant movement began or relate his experiences in visiting old landmarks of the Reformation.

Step 2. Have special reports given (see lesson 8 for suggestive assignments).

Step 3. If the class still lacks sufficient information for all students to enter into an intelligent discussion on the Reformation have them read silently from the text, all or part as needed. (If class has read the Manual at home this may not be necessary.)

Step 4. Return to any unanswered questions for further discussion. Ask other questions or present other problems so as to encourage students to speak before the group.

Step 5. Briefly summarize what the Reformation was and how it paved the way for a complete restoration of the Gospel.

Step 6. Make careful assignments for the next class hour. That hour should be devoted to further discussion of the Reformation, conducted by the students. The following assignments are suggestive:

- a. Assign students to bring further information on any problem or phase of the subject which has arisen during the past hour and for which no answer was given.
- b. Assign separate students to give two-minute answers to the following questions and problems:
  1. Why did attempts at reformation fail prior to the time of Luther?
  2. Why were the German princes, such as the Elector of Saxony, interested in the Reformation movement?
  3. Where did Luther obtain authority for founding a church?
  4. What is the Lutheran view of salvation?
  5. What is meant by "pre-destination"?
  6. What is meant by "grace"?
  7. What were "indulgences"?
  8. How did the Reformation pave the way for Mormonism?
  9. Why do Protestants and Latter-day Saints agree concerning the Great Apostacy?
  10. How did the Reformation affect America?

### THE REFORMATION (continued)

Lesson 10. For March 15, 1942

#### Text:

The Gospel Message, chapter 6.

#### Objective:

To give students confidence and develop their knowledge of the Gospel by having them explain and defend it.

#### Suggested Procedure:

This period should be given almost wholly to student expression. (See the preceding lesson for suggested assignments.)

The class director should take a few minutes near the close of the hour to summarize the effects of the reformation on the rise of Mormonism and to make assignments for the next class hour. During that hour a discussion of general religious cultures of the world will be begun.

#### Suggested Assignments:

1. Assign a student to make a five-minute talk on Confucius. References: *The Gospel Message*, chapter 7; Hulme, *Living Religions*.
2. Assign a student to give a five-minute talk on Gautama Buddha. References: *The Gospel Message*, chapter 7; Hulme, *Living Religions*.

### Unit 3

The Religious Condition of the world at the Beginning of the Nineteenth Century

### GENERAL RELIGIOUS CULTURES OF THE WORLD

Lesson 11. For March 22, 1942

#### Text:

The Gospel Message, chapter 7.

#### Objective:

To bring students to appreciate how great religions are preparing people for the Gospel of Jesus Christ.

#### Suggested Procedure:

Step 1. Arouse general class interest in the subject. This may be done in one of several ways. The following may be suggestive:

#### A. The Question Method:

Ask class members such questions as the following:

1. How many people are there in the world? What percentage of them are Christians? What percentage are Mormons?
2. Name the great non-Christian religions. Where is each found?

#### B. The Problem Method:

1. Of the nearly two billion people of the world, only about one-third are even nominally Christian. Our missionary work is all being done among those who are Christian. Why do we not take the Gospel to the heathen (non-Christian) nations? If we went among them what success would be have?
2. For centuries most of the people of the earth have followed religions other than Christian. Most of these religions have

been founded by men who claimed light from a supreme power upon the problem of life. Do you believe that these men were inspired of God. If so what should be our attitude toward these religions?

**Step 2.** Have special talks given on Confucius and Buddha as previously assigned.

**Step 3.** Add further information if needed on the religions founded by these two men. This information may be drawn from the class by questions. If the class has not previously read the text have them refer to it during the discussion.

**Step 4.** Summarize on the blackboard with the aid of the class the outstanding features of Confucianism and Buddhism.

(It is likely that the class discussion will go no further than these two religions during this class hour. Other world religions will be discussed in the next class hour.)

**Step 5.** Make careful assignments for the next class hour. The following are suggested:

1. Have students report on any unanswered question or problems which have arisen.

2. Assign a student to speak five minutes on "Mohammed and Islam."

References: The Gospel Message, chapter 7; Hulme, *Living Religions*; Browne, *This Believing World*.

3. Assign a student to speak five minutes on "Hinduism."

References: The Gospel Message, chapter 7; Hulme, *Living Religions*; Browne, *This Believing World*.

4. Assign a student to make a brief report on Shintoism.

References: The Gospel Message, chapter 7; Hulme, *Living Religions*; Browne, *This Believing World*.

## GENERAL RELIGIOUS CULTURE OF THE WORLD (continued)

### Lesson 12. For March 29, 1942

#### Text:

The Gospel Message, chapter 7.

#### Objective:

To bring students to recognize and to appreciate the truth found in all religions.

#### Procedure:

**Step 1.** Have students give talks or reports as assigned.

**Step 2.** Contribute additional information. Some of this may be made by volunteers in the class.

**Step 3.** Arouse an active class discussion by asking such questions as the following:

1. Why have such religions as Confucianism, Buddhism, Mohammedanism, etc., survived?
2. What are some truths found in all world religions?
3. In connection with great world religions what is the significance of the following passage from the *Book of Mormon*?—"Know ye not that there are more nations than one? Know ye not that I the Lord your God, have created all men, and that I remember those who are upon the isles of the sea; and that I rule in the heavens above and in the earth beneath; and I bring forth my word unto the children of men, yea, even to all the nations of the earth?" (II Nephi 29:7)
4. Has God loved the heathen nations less than the Christians that they have less of the truth concerning Him? Or has the receptive condition of men determined the truths they have received?
5. Why do we not send Mormon missionaries to heathen nations today? Will we at some future time?

**Step 4.** Summarize the teachings found in all great religions which are acceptable to Christians.

**Step 5.** Make assignments for the next class hour. The next lesson will be on the subject, "Christianity at the Beginning of the Nineteenth Century." The following assignments are suggested:

1. A five-minute talk, "Evidences That the Church of Christ Was Not Upon the Earth at the Beginning of the 19th Century." Reference: The Gospel Message, chapter 8.
2. A five-minute talk, "Religion of the American Frontier at the Beginning of the 19th Century." Reference: The Gospel Message, chapter 8.

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## AROUSE TO ACTION

"A teacher who can arouse a feeling for one good action, for one single good poem, accomplishes more than he who fills our memory with rows on rows of natural objects, classified with names and form."—Goethe.

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# Advanced Seniors



General Board Committee: Lynn S. Richards, Chairman; Earl J. Glade and Joseph K. Nicholes

Subject: REVIEW OF THE PRINCIPLES OF THE GOSPEL  
For Young Men and Women 17 and 18 Years of Age

## LESSONS FOR MARCH, 1942

### Unit 2.

#### YOUR THEOLOGY

In the preceding unit we approached the philosophical problems of living religiously. In this unit we are to deal with those ideas, beliefs and realities that deal more specifically with our knowledge of and relationship to the Godhead. It will require a great deal of skill on the part of the teacher to make this subject matter become a vital part of the pupils' consciousness, due to its more abstract nature. Through student participation, much more can be gained than through lecturing before the class. These young people are in need of participation, in order to secure the convictions and knowledge that grow out of personal experiences. It would be well for the teacher to review at this time the first nine chapters of J. T. Wahlquist's *Teaching as the Direction of Activities*, pp. 15-105, and especially pp. 79-87 on "The Socialized Recitation."

In order to draw a distinction between the subject matter of Unit 2 and that of Unit 3, which deals with religious problems, it would be well to consult Talmage's, *Articles of Faith*, pp. 3-6, in which a clear-cut distinction between theology and religion is made. In case the one class period is insufficient to both teach this distinction and the lesson planned for that day, part of the lesson could be carried over to the following Sunday, as some of the ensuing lessons are not so long as Lesson No. 8. It is because of the importance of the theme of lesson No. 8 we are urging more detailed study than is usually given to individual lessons.

### "WE BELIEVE IN GOD"

#### Lesson 8. For March 1, 1942

#### Text:

Sunday School Lessons (Manual) No. 8.

#### Problems:

What is the Latter-day Saint concept of God?

#### Supplementary References:

L. L. Bennion, *The Religion of the Latter-day Saints*, pp. 31-46; John Henry Evans,

*The Heart of Mormonism*, pp. 34-37; A. C. McGiffert, *A History of Christian Thought*, Vol. II, pp. 159-163; B. H. Roberts, *The Mormon Doctrine of Deity*, chapters I and V; *The Teachings of Joseph Smith*, p. 343; Talmage, *Articles of Faith*, pp. 29-48; *Doctrine and Covenants* 130:22, 23.

#### Objective:

To lead Latter-day Saint youth to a conviction that God is a living, personal reality.

#### Methodology:

It was suggested at the close of the previous lesson that two assignments be made for this class session. The teacher might well conduct this class period as a socialized recitation, using the general outline of the Manual material and the suggestions given in this lesson to cover the subject matter. The two assigned talks could be woven into the recitation when they would be most appropriate. In some respects portions of the subject matter will be quite unfamiliar to members of the class. For this reason it will be necessary for the teacher to assume the responsibility of concretely illustrating these items. Such terms as "trinity," "Apostles' Creed," etc., need clarification. The references above should give ample explanations of these terms.

The following questions might serve to stimulate a lively discussion:

1. What is meant by the expression, "trinity"?
2. What is the prevailing concept in Christian circles concerning the nature of God and His relationship to the Son and the Holy Ghost?
3. How do you suppose the concept of a "trinity in unity" came to be a fundamental assumption in Christian theology?
4. What is the difference between religion and theology?
5. What are the fundamental Mormon concepts of God?
6. What arguments are available outside of the field of revelation, to indicate the existence of God?
7. What does the original form of the "Apostles' Creed" indicate about the beliefs of the primitive Christian church?
8. Can you accept the teachings of the original "Apostles' Creed"?

**Enrichment Material:**

At an early date there came into common use among the Christians of the Mediterranean world what has since come to be known as the "Apostles' Creed," mistakenly so-called because someone at a much later date thought that it had been written by the original apostles of the Savior. It has since been expanded and lengthened with the addition of many apostate ideas. The earliest form of this creed that we have been able to discover is supposed to have been used by the Christian Church at Jerusalem as a required confession from those who applied for baptism. This simplest form is as follows:

**Apostles' Creed**

(Earliest form according to McGiffert's reconstruction)

"I believe in God the Father, Almighty (Pantocrator) (Creator) (Governor of Universe)

And in Jesus Christ his son,

Who was born of Mary the Virgin

Was crucified under Pontius Pilate

And buried, on third day

Rose from the Dead.

Ascended into heaven

Sitteth on the Right Hand of the Father

From whence he cometh to judge the quick and the Dead

And I believe in the Holy Spirit and in the resurrection of the flesh."

The following topics stress some rather distinctive phases of the Latter-day Saint conception of God the Father:

1. The perfection of His character. (Matt. 5:48.)

2. God is not living in a static situation but is capable of making progress.

3. God is a personality, not merely a "divine immanence."

4. God has purpose in His work and mankind has not been left alone to shift entirely for itself in this world.

5. God has created an ordered universe of which we are a part and in which He governs not by caprice but by law.

## THE ANTE-MORTAL GODSHIP OF CHRIST

### Lesson 9. For March 8, 1942

**Text:**

Sunday School Lessons (Manual) No. 9.

**Problem:**

What is the relationship of the God of the Old Testament to Jesus Christ of the New Testament?

**Supplementary References:**

Talmage, *Jesus the Christ*, pp. 32-41; Exodus 6:2-4; Ether 3:1-26; John 1:1-14; *Doctrine and Covenants* 76:22-24.

**Objective:**

To teach that in His pre-mortal state, Christ was a member of the Godhead, the Creator of our world, the author of the plan of our salvation and the God of the Old Testament.

**Methodology:**

The teacher, in most cases, cannot draw upon the information or experiences of the class members for material on this lesson, as they are in need of assistance themselves. The presentation of this material must therefore be done largely through teacher effort and activity. It is suggested that perhaps the lecture method would be the best method for conveying the information and concepts pointed to in the objective. Any use of the lecture method presupposes that the one who is to give the lecture must be able to speak with authority upon the topic of study. The following points should be remembered in preparing this lecture:

1. A thorough mastery of the subject matter on the part of the lecturer.

2. An organization of this material so that each of the suggested items that are stated in the objective may be stressed.

3. A use of all available scriptural passages to substantiate this point of view.

4. A conclusion or summary in which each of the items of the objective is presented in a positive manner and they are all related so as to form a unified concept that answers the problem presented at the beginning of the lesson.

It is further suggested that the teacher study the suggestions given in Wahlquist's *Teaching as the Direction of Activities*, Chap. IV, "The Lecture Method," pp. 54-61, and use them in both the preparation and presentation of the lesson.

At the conclusion of the lecture it is very important that time be allowed for class questions and discussions. The success with which the lecture was presented will be determined by the degree to which the class members have comprehended the aims of the objective. The following lead questions might be used to stimulate discussion:

1. What was the position of the pre-mortal Christ in the Council in Heaven?

2. What was the relationship of Jesus to the creation of the world?

3. What was the relationship of God the Father to the creation of the world?

4. What was the relationship between the pre-existent Christ and the God who led ancient Israel?

5. Where does God the Father enter into the activities of creation, earth-life and our worship and religious activities?

#### Enrichment Material:

The teacher should read and thoroughly master the ideas and scriptural teachings as summarized in Talmage's *Jesus the Christ*. Exodus 6:2 and 3 are extremely important because they establish the identity of the God of Abraham and Jehovah, who is, of course, Jesus the Christ. *Doctrine and Covenants* 76:22-24 establish the position of Christ as the Creator. In the first chapter of the Gospel of John the English Bible uses the expression "Word" as the equivalent of the Greek word "logos," which was understood to be the primary source of creative existence. John identifies this creative power with Jesus Christ, who came to earth and dwelt among man as a mortal, although "all things were made by him; and without him was not anything made that was made."

#### Assignment for next Week:

The material for the ensuing lesson is admirably adapted to the use of the problem method. It is suggested that students be assigned to do some outside research and come to class prepared to give reports on the following suggestive or other similar topics:

1. Secure any Bible commentary and report what it says in regard to the text concerning sacrifices found in I Samuel 15:22.

2. Consult any standard encyclopedia and report on its article concerning "Sacrifice," especially as it relates to Jewish sacrifice.

3. Consult the *Encyclopedia of Religion and Ethics* and see if you can find any explanation of the fact that the idea of sacrificing to various deities is a characteristic of all living beings.

4. What relationship exists between the Sacrament of the Lord's Supper and the sacrifices of ancient Israel?

### THE OLD TESTAMENT LAW OF SACRIFICE AND ITS RELATION TO JESUS

#### Lesson 10. For March 15, 1942

##### Text:

Sunday School Lessons (Manual) No. 10.

##### Problem:

What is the relationship between the ancient law of sacrifice and Jesus Christ and His Gospel?

#### Supplementary References:

Talmage, *Jesus the Christ*, pp. 42-56, and *Articles of Faith*, pp. 171-178 and 488-490; Moses 5:4-9; Alma 34:8-16; articles on, "Sacrifice," in any bible commentary or encyclopedia.

#### Objective:

To teach that the Old Testament law of sacrifice was a symbol looking toward the ultimate Atonement to be accomplished by Jesus.

#### Methodology:

The subject matter of this lesson can be interestingly presented if taught from the problem angle. There is a problem existing in the minds of most young people concerning the nature and purpose of animal sacrifices that are recorded so frequently in the Old Testament. They wonder why God commanded them, and what ends could be achieved by slaughtering animals and using various portions of the blood, flesh or fat in connection with an altar and fire. Also the question of burning incense and the use of incense in religious ceremonials presents a series of problems. The topics suggested for individual preparation should be used during the discussion as their subject matter becomes pertinent to the discussion of the problem. The following phase of the problem might be developed in this order:

1. The widespread custom of offering sacrifices to deities.

2. The time at which the Lord institutes sacrifice as a religious obligation.

3. The purpose of sacrifice.

4. The thing for which it stood as a symbol.

5. The value that sacrifice had for the individual.

6. The successor of sacrifice in the modern Church of Christ.

The teacher should review the suggestions in Wahlquist's *Teaching as the Direction of Activities*, Chap. VI, "The Problem Project Method," pp. 71-78, and organize the discussion accordingly.

#### Enrichment Material:

The class Manual contains what is probably the clearest exposition of this subject that we have in Church literature. A further study of the references in Talmage's *Jesus the Christ*, will be valuable. The teacher can add interest to the class by describing certain forms of Old Testament sacrifice, concerning the ritual, the equipment used and the paraphernalia of the officiating priests. This material can be gleaned from Leviticus 24 and 27; Numbers 18, 28, and 29, and other portions of the Pentateuch.

Additional interest can be added through making a contrast between the sacrificial spirit of offering and the memorial spirit which characterized our Sacrament of the Lord's Supper. An analysis of the sacramental prayers, as given in the *Doctrine and Covenants Commentary*, pp. 154-155, makes interesting material for class discussions.

#### Assignment for next Week:

The following lesson is of such a nature that it furnishes possibilities for a good socialized recitation. The class as a whole should be given a list of questions about which they should think, discuss and read before coming to class next Sunday. The following are a few suggestions for this class assignment, but the teacher should supplement or augment this list according to needs and interest:

1. Explain the meaning of I Corinthians 20:22.
2. Discuss the meaning of John 10:30 and 14:9.
3. Explain your attitude toward the idea that the Atonement of Christ was an *At-One-ment* with God.
4. Of what two distinct phases did the atoning work of Jesus consist?
5. Relate the illustration taken from the "three kingdoms of life" as given in Talmage's *Vitality of Mormonism*, p. 54.

### THE MISSION OF JESUS

#### Lesson 11. For March 22, 1942

##### Text:

Sunday School Lessons (Manual) No. 11.

##### Problem:

What are the two areas in which the Atonement of Christ is effective?

##### Supplementary References:

Roberts, *Mormon Doctrine of Deity*, pp. 185-207; Talmage, *Jesus the Christ*, pp. 17-31, *Articles of Faith*, pp. 74-95 and 476-479, and *Vitality of Mormonism*, pp. 51-64.

##### Objective:

To show that the effect of the Atonement is twofold: (1) redemption of the human race from physical death; (2) salvation whereby means of relief from the results of individual sin are provided.

##### Methodology:

Suggestions were given at the conclusion of the last lesson for class assignments in anticipation of a socialized recitation for this lesson. The teacher is urged to review pp. 79-86 of Wahlquist's *Teaching as the Direction of Activities*, in order to sense the constructive features of the socialized recitation and avoid its inherent weaknesses and dangers.

The following questions may prove helpful as lead questions in conducting the discussion:

1. What was the "sin" of Adam and Eve?
2. What is meant by "spiritual death"?
3. Why was there a need for a Redeemer?
4. From what did man need to be saved?
5. What is sin?
6. What qualities did Jesus Christ possess that no other person ever born on earth possessed, which made it possible for Him to effect the Atonement?
7. What was accomplished by the Atonement?
8. In what way is your life different today from what it would have been without the Atonement?
9. Describe the two-fold effects of the Atonement.
10. Discuss this statement: "Prayer keeps a man from sin, and sin keeps a man from prayer."

##### Enrichment Material:

Seek concrete illustrations to interpret the abstractions of this theological doctrine into concrete realities that can impress youth. The illustration of the inter-relationships between the mineral, plant, and animal kingdoms; (*Vitality of Mormonism*, p. 54).

## A DECIDED TESTIMONY

### From the Sunday School Missionary

Recently in the city of Chicago, at a club meeting, Judge Carter and four prominent lawyers spoke on the subject of Crime, its causes and its remedies. Judge Carter said, "The Courts are at a disadvantage in that they must begin at the wrong end. The time to begin is with the boys and girls. The Sunday School is of more value to a community than a police force and of more value to the nation than standing armies.

"Of the 904 convicts of the Michigan Penitentiary, they asked how many went to Sunday School when they were boys, the returns were, ten went regularly, eighty-five went irregularly, and eight hundred and nine never went to Sunday School."

Comment is unnecessary. It is important that the parents see that their children attend Sunday Schools.





# Seniors



General Board Committee: M. Lynn Bennion, Chairman; Llewelyn McKay, DeLore Nichols, A. William Lund

Subject: THE SCRIPTURES OF THE CHURCH: AN APPRECIATION COURSE

For Young Men and Women 15 and 16 Years of Age

## OUR ENGLISH BIBLE

### Lesson 8. For March 1, 1942

#### References:

Every community will have an abundance of good material on this subject if the following books are not available. Be sure to look it up.

Standard *Bible* dictionaries and encyclopedias.

Laufer, C. W., *The Bible Story and Content*, chapters 26 and 27.

Lewis, F. G., *How the Bible Grew*, chapters 12 and 13.

Robinson, George L., *Where Did We Get Our Bible*, chapters 10 and 11.

Smyth, J. Patterson, *How We Got Our Bible*, chapters 4 and 5.

#### Objective:

To give definite information about the beginning of the English Bible.

#### Observations:

This information should develop more appreciation and respect for the Word of God. Emphasize feelings of the copyists and people in Wycliffe's day toward the *Bible*—how sacred it was to them. Suppose it were entirely eliminated from our lives, or that we could rarely see or touch one, would we feel the same? It is like the sun; it is so common that we lack appreciation for it.

#### Suggested Class Activities:

Appropriate scriptural readings to be well read by three students: Psalms 19:1-4; Psalms 117; Psalms 19:7-8.

This is the eighth lesson. Your class should have memorized at least four *Bible* gems. Interest may be kept up by simple competition, say between boys and girls. Ask the Superintendent to permit your class, or groups of the students, to present a five-minute exercise in scriptural quotations before the school.

The search in the community should continue for old *Bibles* and manuscripts. Photographs of pages from these old *Bible* translations may be found in the reference books suggested for this lesson. There are many

other sources for the same kind of material. Find and use them.

#### Study Helps:

1. Retell Caedmon's experience.
2. Give a good reason why King Alfred was called, "The Great."
3. Who were the Lollards?
4. Why did the church authorities not want the common people to read the *Bible*?
5. Retell John Wycliffe's experience.
6. John Wycliffe translated the *Bible* into English, but he did not make the copies of it. Who did make them?
7. How many copies of Wycliffe's *Bible* still are known?
8. Wycliffe's body was burned to ashes which were thrown into the river. Give Sir Thomas Fuller's statement about them.
9. How were the pages of this *Bible* decorated?

#### Illustrative Stories:

John Wycliffe was arrested and brought to trial for translating the *Bible* into English. "The judges have taken their seats, and the accused stands waiting the charges to be read, when suddenly there is a quick cry of terror. A strange rumbling sound fills the air, and the walls of the judgment hall are tumbling to their base—the monastery and city of London are being shaken by an earthquake! Friar and prelate grow pale with superstitious awe. Twice already has the arraignment of Wycliffe been strangely interrupted. Are the elements in league with this troubler of the church? Shall they give up the trial?" (Smyth)

They did not give up the trial. They condemned his teachings and excommunicated him from the Church, but allowed him to continue to preach in his parsonage until his death.

"Father, why waste the stone?" a child asked of her sculptor parent as he chipped pieces from the block.

"It is," he said, with accents mild,  
"By strokes and heavy blows,  
That as the marble wastes, my child,  
The more the statue grows."

Just so, as the time passed, the *Bible* grew.  
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## THINGS THAT INFLUENCED OUR ENGLISH BIBLE

### Lesson 9. For March 8, 1942

#### References:

Same as for previous lesson.

There is material everywhere; look for it.

In the time with which this lesson deals would it have been possible to restore the Gospel as it is now? Or was God preparing for the restoration as the farmer prepares his ground for the planting?

#### Objective:

*To increase faith by showing that God through the ages has directed the making and forming of our Scriptures to bring about His purposes.*

#### Observations:

It seems quite evident that during the Dark Ages social, intellectual, and spiritual conditions were such that the Gospel could not have been understood and accepted. The Scriptures were like smouldering embers; the great events of that period, and the times following, were as added fuel that burst into the flame of the Restoration to light the world.

#### Suggested Class Activities:

Scripture reading: Psalms 23.

Appropriate Memory Gem: John 8:12.

#### Study Helps:

These questions deal with information contained in the lesson. They should be made available to the members, either on the board, or by mimeographed copies. They should be read carefully before the lesson is read. They are "what to look for" in the text.

1. Why was Constantinople so important geographically? Locate it on the map.

2. What was the "Revival of Learning"?

3. Who was Martin Luther? Give a few points concerning his life.

4. What was the "Reformation"? What were the Reformers trying to "Reform"?

5. Why is Luther considered so important in the Reformation?

6. What did Luther not like about the church?

7. What happens when one is excommunicated from the Church?

8. Retell John Gutenberg's experience that seems to have resulted in the invention of the printing press.

9. Why was the printing press such an im-

portant factor in the Revival of Learning?

10. Name the principal events that brought about this great forward movement.

#### Illustrative Stories:

The directors of a great railroad company were holding a business meeting one Sabbath morning. They sent for the Superintendent, saying that his presence was needed. The Superintendent sent this answer: "Six days in the week I serve the railroad company, but the seventh is the Sabbath of the Lord my God, and on that day I serve Him only." The directors were surprised, but honored the Superintendent for the courageous stand he had taken. He was not discharged.

Luther walked all the way to his trial from Wittenberg to Augsburg wearing his monk's brown frock. Along the way admiring people were heard to cry, "Luther forever." "Nay! Nay!" he answered, "Christ forever!"

I tried to be a skeptic when I was young," said Cecil; "but my mother's life was too much for me. She lived the teachings of Jesus."

It was indeed difficult to see God in the darkness of the Reformation times, though men were trying. A little blind Syrian lad said, "The first object these eyes of mine will see will be Jesus."

## WILLIAM TYNDALE AND HIS BIBLE

### Lesson 10. For March 15, 1942

#### References:

Same as for Lesson 8.

There is an abundance of helpful material in every community.

From the Scriptures it is evident that certain great leaders were chosen in the spirit world for specific work in this life. Jesus, Abraham, Moses, Jeremiah, John the Baptist, and Joseph Smith are all so mentioned. Is it not true also that Wycliffe, Tyndale, and Luther were among these spiritual leaders?

#### Objective:

*To gain definite information about William Tyndale's ideals, struggles, and sacrifices which should result in more respect and love for the Scriptures.*

#### Observations:

It is true that the great mass of the people were ignorant. Few of them had ever seen a Bible, but something about its influence was the guiding star of those troublesome

times. Blindly, or otherwise, the respect shown the Scripture, the Word of God, as they understood, carried over until greater light came.

### Suggested Class Activities:

Scripture Reading: Ecclesiastes 6:1-2; 7:1-3.

Memory Gem: 6:1-2.

Distribute leaflets and all students read the lesson.

If you have access to any of the references above, put quotations from Wycliffe's, Tyndale's, and King James translation on the board and make comparisons. Note carefully and comment upon the change of the language through the ages.

Bring out the idea that Wycliffe, Luther, Tyndale, and those who took part in the great historical events of those days were men of profound learning and judgment. They were indeed inspired by God to do their work.

Use problems at the end of the lesson for class discussion. Encourage students to express themselves freely even if they do disagree with you or among themselves.

### Study Helps:

1. Why did churchmen not want the common people to read the *Bible*?
2. How was William Tyndale specially prepared to translate the *Bible* into English?
3. Give William Tyndale's vow about the plowboy and the *Bible*.
4. What was one idea concerning the value of the Scriptures as compared to the value of the Pope's word?
5. Retell the principal events in the experience of William Tyndale.
6. What were the main difficulties Tyndale had to overcome?
7. By what means did Tyndale get his *Bibles* into England?
8. What was Tyndale's last prayer?
9. What became of William Tyndale?
10. How were his vow and his prayer fulfilled?

### Illustrative Stories:

A prisoner was brought before Sir Thomas Moore and questioned thus: "Now, Constantine, I would have thee be plain with me on one thing that I shall ask, and I promise thee I will show thee favor in all things whereof thou art accused. There are be-

yond the sea, Tyndale, Joy, and a great many of you; I know they cannot live without help. There must be some that help and succor them with money, and thou being one of them, hadst thy part thereof, and therefore knowest from whence it came. I pray thee tell me who be they that help them thus."

"My Lord," quoth Constantine, "I will tell thee truly—it is the Bishop of London that helped us, for he hath bestowed among us a great deal of money upon New Testaments to burn them, and that hath been our chief source of succor and comfort."

Those were dark days for men looking to the future and trying to improve the present. But the darkness and confusion of their time did not discourage intellectual leaders like Tyndale. They had their ideals fixed in their minds. When Blondin walked the tight rope across the Niagara, he always had a star fixed on the opposite shore.

## GROWTH OF THE ENGLISH BIBLE

### Lesson 11. For March 22, 1942

#### References:

Again we remind you that much helpful material may be secured from encyclopedias, and *Bible* dictionaries, commentaries and encyclopedias. See also previous references.

"Constant dripping of the water wears away the stone." While at first, translating the Scriptures into the common language of the people was desperately opposed by the churchmen, did they finally recognize the value of its teachings in the lives of the people? What changed many churchmen's attitude towards it?

#### Objective:

To familiarize students with the principal English translations of the *Bible*; to learn how we got the King James translation, so commonly used.

#### Observations:

When we remember that but a few years earlier there was such opposition to an English translation of the *Bible*, it is wonderful to see how the Lord brought it about to give us the best possible version of the Scriptures that the learning and wisdom of the age could produce. King Alfred, who was first to attempt an English translation, was a devout and unselfish man. But the learning of his time could not have produced a Tyndale's or a King James version. King James

was a less worthy man, but men of greater learning and experience were better prepared to do this work. The Lord, not King James, really directed the whole procedure.

### Suggested Class Activities:

Scripture Reading: Psalms 1.

On the blackboard make a list of the more important translations and versions. Ask students to tell as much as possible about each one.

Have five slips of paper. Copy on another piece John 1:49. Give your copy to a student to copy. Give the student's copy to another student to copy, and this copy to another student, etc., until six copies have been made including your own. Make no explanations, and call attention to the matter as soon as possible. When all the papers are collected, carefully compare all of them with the original in the *Bible* and note any changes. If there are changes, why? What does it suggest about errors in translating and copying the *Bible*?

Have a *Bible* with marginal or foot notes. Show why they are there, and their possible use.

Have a *Bible* Commentary. Explain its use. It is for the same purpose as the marginal notes used by Tyndale and others.

Select one or two passages rather clear in meaning. Let students give their own interpretations. Don't impose your interpretation. Do they all agree? If not, why?

### Study Helps:

1. How was William Tyndale's last prayer fully answered?

2. Why was the Church of England established?

3. Name three special interests connected with the Geneva *Bible*.

4. Mention several precautions taken by King James to insure a good translation of the *Bible*.

5. Just why did King James have this translation of the *Bible* made?

6. Why is King James' *Bible* called the "Authorized Version"?

7. What is the "Revised Version"?

8. What were some advantages of the translators of the Revised Version, that the translators of the King James Version did not have?

9. Why is the King James' Version more popular than the Revised Version?

### Illustrative Stories:

A gentleman gave a New Testament to a departing soldier. "What is it?" he asked. "The Word of God," the gentleman replied. "Good," said the soldier, "now I shall have something with which to light my pipe." A year later the gentleman found a dying soldier in a hospital. They recognized each other though the dying man could not speak. On the table beside the bed was a New Testament with the first twenty pages lacking. Inside the cover was written, "Received October 15, 1855. Despised and neglected—read and believed—found salvation and will die happy."

A lady gave a New Testament to an actor. He read it and as a result attended church. He was converted and became a minister. This man was Dr. George Lorimer, pastor of Trinity Temple, Boston. Through his preaching and influence Russell H. Conwell was converted and became a great preacher of Christianity. Through their unselfish works thousands of people lived better lives. All this was because one woman gave one little New Testament to one person.

Even these excellent translations of the *Bible* were criticized. Too often we pass judgment without a knowledge of what we judge. A gentleman said to John Wesley, "My talent is to speak my mind." "Well, brother," the great preacher replied, "the Lord would not mind if you would bury that talent."

After conquering most of Europe, Napoleon put his finger on England, painted red on the map, and said: "Were it not for that red spot I would conquer the world." Strange, isn't it, that "red spot" produced the greatest version of the Scriptures known thus far.

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## THE BIBLE IN THE WORLD

### Lesson 12. For March 29, 1942

#### References:

The books already suggested will give much additional material on this subject. The topics, however, are of a general nature, and it is difficult to offer specific references available in all communities. Encyclopedias are always helpful.

The influence for good that the *Bible* has had upon all civilized countries is evident. No other book, or even library of books has done so much. What about the Scriptures makes this influence possible?



**Objective:**

*To acquaint students with the opinions of great men about the Bible.*

**Observations:**

It seems that every person who has become noted as a benefactor of man has been familiar with the *Bible*. If we could measure the influence of the *Bible* upon their lives, we should no doubt find it the greatest of all. Next to his mother, the *Bible* was Lincoln's greatest source of inspiration. Jesus and His apostles knew the *Bible* from beginning to end. The *Bible* is the bond that has bound all men into a common brotherhood.

**Suggested Class Activities:**

Scripture Readings: I John 2:10; 4:21; Ephesians 4:32.

Memory Gem: "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me." (John 5:39)

If a prisoner should read John 8:32, how could he apply it to gain his freedom? Is this true? "By accepting Jesus' challenge in this scripture, a prisoner may enjoy freedom and still remain in prison." Read Acts 16:19-40. These men were in prison; still they enjoyed freedom, even before they were liberated from the walls that held them. Use these as a basis of a brief discussion.

In the lesson it is stated that the *Bible* fitted all conditions and peoples. To what class of people would each of these references apply with profit? Psalm 119:105; John 20:31; Malachi 6:3; Matthew 5:4; Proverbs 6:6-11.

Have students interview some influential people in the community and obtain their opinions as to the value of the *Bible* in their lives.

**Study Helps:**

1. How did the *Bible* influence the Pilgrims?
2. Mention some ways in which the *Bible* has influenced the formation of laws in our nation.
3. Of the opinions given in the lesson, which one best expresses your own idea?
4. Why is William J. Bryan's statement specially fitting today?
5. In our study thus far, can you suggest

one proof of President Anthon H. Lund's opinion?

6. What do you think of the first statement quoted from President Brigham Young?

7. According to the text, who reads the *Bible*?

8. Why should the *Bible* continue to increase in popularity while other books decrease in popularity?

**Illustrative Stories:**

Here is a true account of a prisoner who was influenced by the *Bible*. He had been sentenced to a long term in prison for robbery. In his cell he found a *Bible*. At first he ignored it, but as the days multiplied into months, and the months into years, he began reading it. The more he read, the more he thought, and the more he thought, the more he read.

He began reading it to his fellow prisoners. Then an hour was set when he might read it to all who wished to hear. More *Bibles* were supplied, and a *Bible* reading class was organized. He asked for, and was supplied with literature on religion. He worked, studied, and prayed. When a parole was offered him, he refused it and remained to continue his work with the prisoners. When he was finally released, he studied for the ministry and spent the rest of his life helping others to live better. All this was because he read the *Bible*. It is doubtful if any other book would have inspired him to this life of service.

A religious refugee woman when asked if she did not regret all the persecution she had passed through quoted I Peter 1:8: "Whom having not seen, yet love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory." "I would go through it all again," she added, "and a hundred times more willingly for the joy that is in my heart; there was no joy before."

"If I were a missionary," said a Hindu gentleman, "I would not argue concerning the *Bible*; I would give the people the book and say, 'Read that.'"

A lady had contributed a large sum of money to a *Bible* society. When asked if it were not a bit too much, she replied: "Love is not afraid of giving too much."

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**EASTER SUNDAY**

**APRIL 5, 1942**



# Advanced Juniors



General Board Committee: Junius R. Tribe, Chairman; Wallace F. Bennett, Wendell J. Ashton

Subject: **THE LIFE OF CHRIST**  
For Boys and Girls 14 Years of Age

## LESSONS FOR MARCH, 1942 PETER PROVES HIS WORTH

Lesson 8. For March 1, 1942

### CONCERT RECITATION FOR MARCH, 1942

We ought to obey God rather than men. (Acts 5:29)

#### Objective:

To help students resolve within themselves to be true to that which they know to be right, even as was Peter.

#### References:

Acts, chapters 3, 4, 5 and 12.  
McKay, *Ancient Apostles*, Lesson 13.

#### Organization of Material:

The lesson in the student Manual relates a series of experiences which Peter had, all of which reveal his great faith and courage. A careful reading by the teacher of Acts, chapters 3, 4, and 5, will give fuller backgrounds for each incident related, and will be a fruitful source of other interesting happenings in the life of Peter. If the teacher will help the student to recreate these scenes vividly in the imagination they will prove dramatic and full of interest.

The incidents in the Manual are not unrelated. Each contributes to our picture of Peter as a courageous, true disciple of Jesus. To help the students feel the strength of Peter's life and to know how to achieve it in their own is the objective of this lesson.

#### I. The Day of Pentecost

(Review what happened then, Acts 2.)

#### II. The Lame Walk (Acts 3:1-8)

This incident could be effectively dramatized during the class hour if the class is well in hand. Take two or three Bibles to class. Assign one student to be the reader (of material written in the third person); others to be the beggar, Peter, John and those who carry the lame man. The rest of the class could be on-lookers. Let the students read the parts once or twice and then act them out. Following the extemporaneous dramatization they would be eager to discuss questions one and three on page 17 of the student Manual and

others which students or teacher would like to ask.

#### III. The Price of Deception (Acts 4:34, 35 and 5:1-11)

Here is another incident which lends itself to reading in class by assignment of character-roles. Dramatize it if you think you can. At least create a vivid picture of the setting of this incident.

Our students are not going to be struck dead for lying; but they will suffer all the consequences of wrong doing. This incident in the life of Peter could introduce a good discussion on the consequences of sin or wrong-doing in our lives. Ask the students this question, following the relating of the incident:

1. What happens to one who consciously lies?

(See enrichment material for answers.)

#### IV. Peter's Courage

(Read student Manual under this heading and have students answer questions at end of lesson.)

How do you explain Peter's courage?

What is the source (or sources) of our courage to do the right?

#### Enrichment Material:

"To thine ownself be true, and it must follow as the night the day thou canst not then be false to any man."—*Shakespeare*.

"He who knows the right and does not do the right lacks courage."—*Confucianism*.

#### Consequences of Wrong-doing or Sin:

1. A bad conscience—worry, fear, anxiety, uncertainty, unhappiness (Isaiah 57:20, 21).

2. Loss of self-respect, feelings of shame and weakness, and dislike of self.

3. Injury to others.

4. Loss of respect of others.

5. Weakens our will power:

"Sin in the beginning is like a thread of a spider's web, but it ends by becoming as stout as a cart rope or a ship's cable."—*Simeon Ben Azzai*.

6. Displeases our Father in Heaven, our parents, and others who love us.

"God give us men. A time like this demands strong minds,

Great hearts, true faith and ready hands,

God give us men. Men whom the lust for office does not kill.

Men whom the spoils of office cannot buy;  
Men who possess opinions and a will;  
Men who have honor; men who will not lie;  
Men who can stand before a demagogue  
And damn his treacherous flatteries without  
winking.

Tall men, suncrowned, who live above the  
fog,  
In public duty and in private thinking  
For while the rabble, with their thumb worn  
creeds,  
Their large professions and their little deeds,  
Mingle in selfish strife—lo! Freedom weeps.  
Wrong rules the land and waiting justice  
sleeps.

—J. G. Holland (1819-1881)

(A favorite poem of President Heber J. Grant.)

## STEPHEN—THE FIRST MARTYR

Lesson 9. For March 8, 1942

### Objective:

To illustrate the beatitude: "Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven."

### References:

Acts, chapters 6 and 7.

Talmage, *Jesus the Christ*, pp. 709-712.

### Organization of Material:

This lesson is rich in illustrations of the growth of the Church associated as it was with the call, ministry and death of Stephen. Point this fact out repeatedly as the lesson develops around this great character. His own call to the ministry grew out of the increasing work of the Church. Stephen's missionary activity contributed much to the spread of the Gospel, so much that it aroused the hatred of Jewish leaders. And finally his spirit manifested in death revealed a most Christ-like understanding of the Gospel.

The lesson is also rich in its wisdom for us individually. For example, consider the qualifications of Stephen for the ministry; the underhanded and meanness of those who don't have truth on their side; and Stephen's forgiving spirit in persecution and death.

In developing this lesson we suggest one of two procedures: (1) List the questions on page 19 of the student Manual on the blackboard. Then have the class read the Manual for answers which could be discussed in class. Or students could read pertinent passages in the *Bible*, previously chosen by the teacher for their answers. (2) Or you might begin the class with a vivid picture of the death of Stephen and then list questions on the board to explain his death and character. These the students could answer following a period of supervised study.

### I. Stephen's Call

- a. The need for more workers in the Church. (Acts 6:1-4)
- b. Stephen's qualifications. (Acts 6:5-10)

### II. Stephen's Arrest and Defense

- a. Who opposed him?
- b. Why? (Acts 6:9-15)
- c. His defense. (Acts 7; especially 7:51-57)

### III. Stephen's Death (Acts 7:54-60)

Note his courage and joy in death; his vision of Jesus, and his forgiving spirit.

### Enrichment Material:

Compare the death of Stephen with that of Jesus, Abinadi, and Joseph Smith. Illustrate the good that came from each of these great sacrifices. (See Luke 23:35 and Mosiah, chapter 17.) In each case apparent defeat was turned into victory both for the Church and the individual.

Be sure the class knows the meaning of martyr.

### Application:

There was victory in Stephen's death—a personal victory in his conquest of self and the giving of his life for the work of the Lord; and a victory for the youthful Church inasmuch as his death influenced the spread of the Gospel throughout Palestine and hence to other countries of the Roman Empire. To this movement we shall turn our attention next Sunday.

## BEYOND JERUSALEM

Lesson 10. For March 15, 1942

### Objective:

To trace the spread of the Church from Jerusalem throughout Palestine.

### References:

Acts, chapters 8 and 9:32-43.

McKay, *Ancient Apostles*, pp. 93-101.

See a dictionary of the *Bible* for pronunciation of names and more information about new characters. Have a map of Palestine in class for students to locate important places mentioned in the lesson.

### Organization of Material:

Stephen's death was the beginning of severe persecutions of Christians in Jerusalem. They were led in part by Saul of Tarsus, whom we know in the New Testament as Paul. Persecution caused the apostles to leave Jerusalem and preach elsewhere in Palestine.

We believe you could create interest in the lesson by beginning with a review of the map of Palestine. Have the students locate Jerusalem where the apostles were filled with the Holy Ghost on the day of Pentecost and

where Stephen was killed. Then locate Samaria (both the province and its capital city). (Who were the Samaritans?) Where are Gaza, Joppa, Lydda, and Caesarea?

With this general understanding students could read the incidents related in the student Manual with added interest. You may wish to read the fuller account in the book of Acts itself. If so, be sure to read the Scripture in advance and mark the exact chapter and verses for each incident.

- I. Simon the Sorcerer at Samaria (Acts 8:9-24)
  - a. His misconception
  - b. Peter's teaching about the things of God
  - c. Simon's repentance
- II. Phillip and the man of Ethiopia (Acts 8:26-40)
  - a. The setting—on the way from Jerusalem to Gaza in a chariot
  - b. The man of Ethiopia—his humility, baptism, and joy
- III. Peter at Lydda and Joppa (Acts 9:32-43)
 

(Read student Manual, p. 21)

  - a. The good woman Tabitha
  - b. Peter's faith

#### Enrichment Material:

1. Look up the pronunciation of all Biblical names in the lesson.
2. Enlarge on (1) Ethiopia, (2) Gentile.
3. Compare the spread of the early Christian Church with that of the Restored Church of Jesus Christ. In each case persecution was an important factor.

#### Application:

In this lesson we have seen the beginning of Christ's Church becoming universal rather than merely local. Our next lessons will reveal the way in which the Gospel was taken to the Gentile world.

### A ROMAN SOLDIER TURNS CHRISTIAN

Lesson 11. For March 22, 1942

#### Objective:

To teach the important truth that faith in and allegiance to the Gospel of Jesus Christ will make men truly brothers.

#### References:

- Acts, chapter 10.  
 McKay, *Ancient Apostles*, pp. 101-104.  
 Hastings, *Greater Men and Women of the Bible*, Vol. VI, pp. 155-170.  
 Asch, Sholem, *The Nazarene*, Part I.  
 Bible Dictionary.

#### Organization of Material:

The story of Cornelius reveals: (1) That the Gospel of Jesus Christ was intended for all men, both Jew and Gentile and, (2) How this knowledge came to Peter, the Jew. The teacher will do well to concentrate on this one story alone for this lesson. Read it, relive it; and recreate the setting with good background material and our students should love it.

The lesson in the student Manual tells an interesting story. If the teacher will lay the background, students could then read the Manual with interest and profit.

#### I. The Jewish-Roman Background

(Read Sholem Asch, *The Nazarene*, Part I)

Ever since entering the land of Canaan under Joshua some 1200 or 1300 years before the birth of Christ, the Jews had been under foreign domination almost incessantly. Assyrians (950-612 B.C.), Babylonians (612-539 B.C.), Persians (539-333 B.C.), Greeks (332-167 B.C.), and then Roman power from 63 B.C. on had dominated Palestine. These nations had oppressed the Jews with heavy taxes and desecrated their temples, worship, and sacred traditions. The Jews hated Rome and the Romans. The Romans in turn hated the Jews and had no community of feeling with them in religion. It is little wonder that Peter and the Twelve thought the Romans unclean. It is not surprising that they apparently had given little or no thought to their conversion.

It is equally surprising to find a Roman soldier a devout believer in the true God and praying so fervently as did Cornelius.

- II. Cornelius  
Describe his character (Acts 10:1, 2, 4)
- III. Peter's Vision (Acts 10:9-17)  
Why were things unclean particularly repulsive to Peter? (See Leviticus 11)
- IV. The lesson—God is no respecter of persons—(Acts 10:34, 35)

#### Enrichment Material:

The Parable of the Good Samaritan (Luke 10:25, 37).

#### Application:

Peter learned the great truth that the Gospel is for all men; but God had to call another man, one better trained to appreciate and proclaim this fact and to carry the Gospel to the Gentile world than Peter. To him we turn in our next lesson.





# Juniors ~



General Board Committee: Junius R. Tribe, Wallace F. Bennett, Wendell J. Ashton

Subject: THE RESTORED CHURCH  
For Boys and Girls 12 and 13 Years of Age

## LESSONS FOR MARCH, 1942

### CUMORAH AT MIDNIGHT

#### Lesson 8. For March 1, 1942

##### Outline of Material:

- I. A Chest Needed:
  - a. Mother Smith up at midnight
  - b. Joseph speaks to her
  - c. Emma passes through room
  - d. Mrs. Smith hears wheels leaving yard
- II. Four Years of Schooling:
  - a. The teacher
  - b. The subjects taught
  - c. The pupil
    1. Qualities needed in him
    2. Means and time required
- III. At the Hill:
  - a. On the way—what?
  - b. At foot of the hill
  - c. The sacred things
  - d. Final warning
- IV. A Fallen Tree:
  - a. On the road home
  - b. Deep in the woods
  - c. A hole in the log
  - d. An incident
  - e. Joseph goes for the plates
  - f. What happened on the way home
  - g. Size, strength of Joseph

##### Objective:

*One must not be in a hurry to attain good qualities of character; the thing is to acquire them. They come gradually.*

This objective, as will be noted, is practical. It reaches into the past through Joseph Smith, and extends into the present through what the boys and girls may do by way of imitating the experience of the Prophet. Really, it is a continuation of other lessons for this month.

##### Approach to Lesson Material:

What qualities of character are required of one who is given a great trust? As the class responds to this question, either the teacher or, preferably, a pupil should set down the suggestions of the class.

These are probably the very ones needed by Joseph Smith, which were developed in him by these four years of waiting for the plates.

Then the lesson may be presented by mem-

bers of the class or through questions by the teacher.

##### Assignments:

Have one of the class read the *History of Joseph Smith, the Prophet*, by his mother, Chapter XXIII, "Joseph Obtains the Plates," especially. Or the chapter might be divided between two pupils, each to give his part.

##### Questions:

1. How old was Joseph at the time he received the plates from the angel? How long had it been since the first visit to him of Moroni? Do you know of any young men of these ages?
2. On the evening of September 21 both Joseph Knight and Josiah Stool were at the Smith home. Who were these men? Why do you think they were visiting the Smiths at this time?
3. What particular temptation might Joseph have experienced by having the plates? What two things made them very valuable?
4. How do you suppose it became generally known that Joseph was to have the plates about this time? Why did Joseph deposit the plates in that birch log?
5. Can you tell why the Lord would leave Joseph to his own resources in the matter of safeguarding the plates?

##### Application:

Bring out through questions the trusts placed upon, or expected of, your pupils. Follow these up with a discussion of how they should bear this responsibility.

## TRANSLATING A LANGUAGE YOU HAVE NEVER LEARNED

#### Lesson 9. For March 8, 1942)

##### Outline of Material:

- I. Safeguarding the Plates:
  - a. Appreciation of Moroni's warning
  - b. Endeavors to hide the plates
  - c. Attempts to obtain them by others
  - d. Appearance of the golden book
  - e. Language in which written
- II. From Palmyra to Harmony:
  - a. Difficulties in Palmyra
  - b. Preparations made to move
  - c. Martin Harris' gift
  - d. Who Mr. Harris was
  - e. Last effort to steal the plates

- III. Joseph Smith in Harmony:
  - a. Joseph's previous occupation
  - b. Occupation here
  - c. Making copies of characters on plates
  - d. What was done with this facsimile
  - e. Oliver Cowdery:
    1. Who he was
    2. Connection with the Smiths
    3. Oliver's conversion
    4. Secretary to the Prophet
  - f. Trouble in Harmony—why
  - g. Translator moves to Fayette
  - h. Translation completed there
- IV. Manuscript Published:
  - a. When translation finished
  - b. The printer—Grandin
  - c. Title of the new book—why
  - d. How money was obtained

### Objective:

One should do all he can to carry on a responsibility before he can expect the Lord to do anything for him.

The teacher should point out the responsibilities that come, or may come, to members of the class. This should be done specifically.

Though each pupil will doubtless be able to make the necessary application, yet the teacher should give such help as will clarify the matter. It may be advisable to call for reports at the next recitation.

### Teacher Helps:

1. If Lucy Smith's *History of the Prophet* is available, it might be well to assign to one or more pupils parts of Chapter 23, which tells of Joseph's obtaining the plates and his difficulty in keeping them from others.

2. Another assignment might be to read page 32 of the *History of the Church*, Volume I, for an account of Oliver's coming to Harmony, to help with the translation.

These assignments, of course, should be given in time to allow of preparation by the pupils.

3. Take up the questions at the close of the lesson in the Manual, especially the first. Presumably your pupils have prepared on these. Have they?

4. What is it that gives an impression of realism in this lesson? Is it not the little details? Try, then, to accumulate as many of these as you can.

5. If you have a blackboard handy, have one of the class members draw thereon a map showing (a) Palmyra, (b) Manchester, (c) Harmony, (d) Fayette. Material for the map may be found in the map at the end of Volume I, of the *History of the Church*. The map, if possible, should be kept for the insertion of other places later.

## STORY OF THE GOLDEN BOOK

### Lesson 10. For March 15, 1942

#### Outline of Material:

- I. The Strangest Book in the World:
  - a. Like other books in some respects
  - b. Two differences from others:
    1. Its origin
    2. Its contents
- II. The Jaredites:
  - a. Who they were
  - b. Early history
  - c. History in the new country
  - d. Jared and Mahonri
  - e. Why and when the nation fell
- III. The Lehitites:
  - a. Who they were
  - b. Where they came from
  - c. Length of the journey to new home
  - d. Division of the colony—why
- IV. The Lamanites:
  - a. Why so called
  - b. Character of their life
  - c. Quotation from the Record
  - d. Their effect on their neighbors
- V. The Nephites:
  - a. Who they were
  - b. Why so called
  - c. Character of their civilization—why
  - d. Christ in America
  - e. A united nation again
  - f. Dissension once more
  - g. Destruction of white part

### Objective:

*The Nephite nation perished because each individual in it did not do his part well.*

There are two parts to this objective. First, it should be made clear that it is true and in what sense it is true; second, the objective, to be of any use, must be applied.

Just what, specifically, are the virtues to be cultivated by each one of us? That is, what virtues that can be practiced by your pupils?

### Teacher Helps:

1. What is it that brings about division in a people? In the case of the Lehitites, what was it? What sort of person was Nephi? What, Laman? Which was the selfish one in this instance?

2. Woodrow Wilson said: "I have always said that a man who lives to cultivate his own character will result only in cultivating an intolerable prig; because his object will be himself. Character, my friends, is a by-product. It is produced in the great manufacture of daily life."

Explain what he means.

3. Have your class, all of them, read: (a) the Book of Enos. This is the best statement anywhere of the Christian ideal; if it had been lived up to by the Lehighs, they would not have met their sad fate. This statement takes on this form: (a) First, the necessity of obtaining personal knowledge; second, the need for personal righteousness; and, third the urgency of service; have them read, also, (b) the blessing of little children by our Savior on the American continent, in the time of the Nephites—see III Nephi, Chapter 17, from verse 21 to the end.

4. Ask all those in your class who can get a copy of the *Book of Mormon* to bring it to the class. There test them on their ability to find books in various parts, including the account of the Prophet, the testimony of the witnesses, the index, and so on. Explain how anything might be found by means of the index.

2. Two of them returned
3. All faithful to testimony
4. Effect of this last fact
- b. Evidence to us not knowledge

#### VII. Testimony of women:

- a. Who these women were
- b. Testimony of each
- c. How Mrs. Whitmer got her testimony

#### Objective:

*We should carefully distinguish between what we know ourselves and what others tell us.*

This objective may be used (a) in our daily affairs, as when we repeat gossip, and (b) in religion, as when our conscience tells us what is right and what is wrong.

This is a matter that can come very close to young people.

#### Teacher Helps:

1. Would it be feasible to have eleven boys in your class represent the eleven witnesses to the Nephite Record? You, of course, must decide this point.

If you think so, you might have a court, with a judge and a clerk, in which the witnesses might be put on the stand, to testify to what they know about Joseph, the plates, the angel, and the breastplate and urim and thummim.

Each "witness" must be sure that he knows just what to say on the stand, when his turn comes.

2. In order to do this job well—and it is worth trying—it might be necessary for both teacher and pupils to study carefully what is said in books on the witnesses: for instance, *The Heart of Mormonism*, by John Henry Evans, and *Essentials in Church History*, by Joseph Fielding Smith. These give brief accounts.

### HOW WE MAY KNOW THAT THE BOOK OF MORMON IS TRUE

#### Lesson 11. For March 22, 1942

#### Outline of Material:

- I. Why We Should Know This:
  - a. Just what it is we should know about the book
  - b. It tells us about our life here
  - c. It tells us about our life hereafter
- II. Difference Between Knowledge and Information:
  - a. How we learn
    1. Through our experience
    2. Through what others say
  - b. Joseph Smith reading James
  - c. Joseph Smith in the woods
  - d. Enos in the *Book of Mormon*
- III. What Moroni Says:
  - a. Who Moroni was
  - b. Something about his mortal life
  - c. Now a resurrected being
  - d. His statement
  - e. Meaning of it to us
- IV. Learning Through Evidence:
  - a. Instance of a trial
  - b. What testimony is
  - c. Effect of increase of testimony
- V. Witnesses to the Plates:
  - a. The Eight witnesses
  - b. Their testimony
  - c. The three witnesses
  - d. Their testimony
  - e. Who these men were—character
  - f. Questions they might be asked
  - g. What they would all agree on
- VI. True Witnesses:
  - a. Two things to keep in mind:
    1. Six of them left the Church

### FOUR MORE HEAVENLY BEINGS APPEAR TO MEN

#### Lesson 12. For March 29, 1942

#### Outline of Material:

- I. Divine Authority Again:
  - a. Two ways of doing anything
    1. In person
    2. By an agent
  - b. An illustration of agency
  - c. Authority and no authority
- II. John the Baptist Appears:
  - a. Two priesthoods in our Church:
    1. Aaronic, or lesser
    2. Melchizedek, or higher
  - b. Who John was

- c. Something of his life in mortality
- d. His message to Joseph and Oliver
- e. Ordination of them by him
- f. How one is ordained

### III. Oliver Cowdery's Feelings on this Occasion:

- a. Thrilled by it
- b. Called "fellow servant"
- c. Significance of this phrase
- d. Conviction of Oliver

### IV. Three Ancient Apostles Appear:

- a. Who these were
- b. Their life in mortality
- c. Where, to whom, they appeared
- d. Ordination of the men
- e. Meaning of this fact to world

### Objective:

*Priesthood is necessary in the Church of Christ, because it gives authority to men to perform ordinances (service) to others.*

The idea of priesthood is different from the idea of priestcraft. It is as important to women, though not held by them, as it is to men.

### Teacher Helps:

1. All the boys in your class should be holding the Priesthood, who are twelve; if

they are not yet twelve, they should be looking forward to being ordained.

The important thing for the class to understand is that the Priesthood in our Church comes to every man or boy directly from someone who can trace it back to John the Baptist or to Peter, James, and John, who received it from Christ.

2. Discuss with the class (a) the character of John the Baptist, (b) the life and character of Peter, (c) of John the Beloved, (d) the Aaronic Priesthood in our Church, with its three divisions, and (e) the Melchizedek Priesthood, with its three divisions.

3. What qualities of life ought one to live, who holds any degree of Priesthood? Develop these with the class.

4. There is a story of a boy who used to take things that did not belong to him. That was before he was ordained a deacon. Afterwards, however, he made up his mind that he could not do that any more because he held the Priesthood. Often he said to himself, "I can't do that now; I'm a deacon." And he never took others' things again, without their consent.

This is the true spirit of the deacon.

The story might be worked up in detail by the teacher and told to the class.

# NAZARETH



THE WELL TODAY



THE WELL A FEW YEARS AGO

THE WELL AT WHICH MARY, THE MOTHER OF JESUS, FILLED HER WATER-JAR, AND FROM WHICH JESUS PROBABLY DRANK, IS STILL IN USE IN NAZARETH, WHICH HAS HAD ONLY ONE SOURCE OF WATER FOR MORE THAN 2,000 YEARS.





# Second Intermediate



General Board Committee: Gordon B. Hinckley, Chairman; Marion G. Merkley,  
Archibald F. Bennett

Subject: OLD TESTAMENT STORIES  
For Boys and Girls 10 and 11 Years of Age

## LESSONS FOR MARCH, 1942

### ISRAEL'S CAPTIVITY, AND REVIEW

#### Lesson 8. For March 1, 1942

##### Objective:

*To complete the study of the Kingdom of Israel; to review some of the important details of the stories; to see how badly Israel had failed to measure up to the high standards required of God's children.*

##### Lesson Outline:

The lesson material is quite brief, but it gives an opportunity to do some new things. Review Israel's history and show that they reaped the reward of their own wickedness. God had promised through His prophets to punish Israel if they did not repent; they brought disaster upon themselves. That this statement is true may be illustrated by reference to the story of a mother who told her child over and over again not to touch the candy she was making until it had cooled. The child was so impatient to eat some, that she put a spoonful in her mouth while mother was not watching. Immediately there was a cry of pain. We certainly would not say the mother had punished the child for disobedience would we? The child was suffering the penalty of her own disobedience, brought upon her by her own act. Lead the children to see that our Heavenly Father is kind and loving. He is not cruel and harsh, but just. Any evil in this world is man's doing, not God's.

##### Enrichment:

This would be a fine day to see the results of co-operation. If arrangements have been made well in advance the students could work in groups and present a "living picture," and ask the rest of the class to guess what it is. Some suggestions include: Elijah pronouncing a famine; the priests of Baal pray for fire while Elijah looks on; Elijah and Elisha take their last walk together, while the young men of the School of the Prophets follow at a distance, etc., etc.

Finish the period with the Test. The Key to the test follows:

1. Elijah—by the ravens.
2. Three years.
3. Meal and oil lasted through the famine.

4. First by Elijah, second by Elisha.
5. Ahab's servant, who carried Elijah's message to the king.
6. Four hundred and fifty.
7. Digging a trench and covering all the offering with water.
8. No.
9. Ahab. Jezebel.
10. Plowing in his field.
11. A man who owned a vineyard. He was just put to death by Jezebel.
12. All were to meet violent deaths. No. Because Ahab repented.
13. Folded his mantle then struck the water with it.
14. Oil, miraculously supplied to fill many vessels.
15. Built a room and furnished it.
16. At Ninevah.
17. Very well; accepted Jehovah as their God; did not want to throw him overboard.
18. He wanted them destroyed. They were Israel's enemies.
19. Forty.
20. Repent; class injustice should be abolished.

## ISAIAH, THE STATESMAN

#### Lesson 9. For March 8, 1942

##### Objective:

*To be servants of God we must be willing to accept responsibilities; service is one way of showing our willingness to do God's will.*

##### Point of Contact:

1. A well-made, painted, and carefully lettered sun-dial may be used as the point of contact. Show how it is used. We cannot tell time by it when the sun is hidden; neither can we be guided aright if God withdraws Himself from us.
2. Reference to the map should be made, to distinguish between Judah and Israel. Eleven-year-olds may briefly review the story of the division of the kingdom for the ten-year-olds.
3. Sing "Joseph Smith's First Prayer." Show how prayer can and has changed the lives of other people; the members of the class may tell of incidents they know of where that is true. Our greatest government leaders still believe in prayer.

### Enrichment:

Point out the part that prayer has played in the lives of the Latter-day Saints in meeting their responsibilities. Reference may be made to the use of prayers in starting meetings of a non-religious nature.

From the Master Library, Vol. 4, p. 20, we quote regarding Isaiah: "Over against the holiness of God he ranged the arrogance, the corruptions, the vices of Israel, and denounced them with blasting force. An unrighteous nation could have no fellowship with God, and, persisting in her sins, would go down to inevitable disaster and destruction. Only a faithful remnant would survive to become the nucleus of a new Israel. In the midst of turmoil and warfare he announced the only sure basis of world peace, namely the knowledge of the will of God, understood and made the basis of all national and international life. And no prophet ever exceeded him in the fulness and splendor of his Messianic outlook."

The name Isaiah means: "Jehovah saves." He is equally famous as poet, orator, and prophet. "Never perhaps has there been another prophet like Isaiah, who stood with his head in the clouds and his feet on the solid earth, with his heart in the things of eternity and with mouth and hand in the things of time, with his spirit in the eternal counsel of God and his body in a very definite moment of history." (Sperry, *The Spirit of the Old Testament*, p. 156.)

### Teaching Problems:

The incidents from the life of Hezekiah have been selected to show how God works with those willing to accept His call. Isaiah, of course, is the more important character, but he appears to take a secondary place in the story as here presented. We trust that you will make an effort to have the students see how God blesses us through His prophets when we do His will. These students are too young for a philosophical study of Isaiah's marvelous works, but not too young to see how he assisted a man who was willing to serve God.

The challenge in this lesson for us, as teachers, is to lead our students to a desire to accept responsibility—to help them see the joy that comes from a service well rendered.

## JEREMIAH, A LOWLY HERO

Lesson 10. For March 15, 1942

### Objective:

To show that sincerity of purpose is a desirable characteristic; to show how Jeremiah's sincerity influenced his life; to lead our students to cultivate sincerity.

The students should be led to discover how Jeremiah's sincerity impressed Josiah; how it helped Barruch; how his testimony sustained the Prophet when in the most serious difficulties. A less sincere man—one with a less fervent testimony—might have surrendered to persecution; Jeremiah saw what was needed, and he gave his life to securing more righteous living. Such a life is marked by sincerity. We may not always agree with what a person says or does, but when there is evidence of the person's sincerity, we cannot but admire that person.

### Point of Contact:

1. This lesson may be introduced with a discussion of the problem: "What may I do on Sunday?" The things we do on Sunday often indicate a lack of sincerity in worship. Keep in mind that the day is one for re-creation not recreation—to be made new and refreshed; it is the soul's day. Evidence of sincerity in Sunday observance may be indicated if we can truthfully say of each act on the Sabbath, "It has helped me to be a better boy or girl; it has helped my soul to grow."

2. Use the poem "I Love You, Mother." It tells of the three children who made this declaration to their mother at the beginning of the day; two of the children failed entirely to do the things that would please their mother; the third—Little Fan—"took the broom."

3. The approach may be through reference to the use of propaganda. The students may not be able to use the term, but they may certainly be able to recognize obvious insincerity in radio advertising of liquor, of tobacco which is "kind to your throat," etc. The dictator's denunciation of religion, and then making it the excuse for war is evidence of insincerity.

4. The song, "I'll Serve the Lord While I Am Young," may be sung by a student as a solo. What promises are involved? Failure to keep the promise is evidence of what? Keeping our promises to the Lord is evidence of sincerity. Do you see evidences of sincerity in the life of Jeremiah, which follows?

### Enrichment:

"No prophet's words are fuller of trembling appeals to his Lord in the face of hatred and misunderstanding than are Jeremiah's. No seer of his nation's fate was more deeply overcome at sight of the woes that it was his mission to announce.

"Jeremiah began his work by helping in the reforms of Josiah,—a young prophet enthusiastically serving a young king. But after the king was killed, Jeremiah lived on to see

the reaction under Jehoiakim and the exile under the helpless Zedekiah. He was swept away with the captives into Egypt; and, according to one tradition, was finally killed by his ungrateful countrymen. Another tradition states that he went from Egypt to Spain and thence to Ireland, where his grave is pointed out to travelers.

"Of all the Old Testament prophets, Jeremiah is at once the most pathetic and the most heroic. His was that rare sensitiveness of soul that could not help but suffer. And suffer he did through a long and thankless ministry that ended in exile and martyrdom.

"Religion for Jeremiah came to mean the soul's inward fellowship with God! Out of it grew his doctrine of repentance and regeneration; for he believed that the hardened heart, like fallow ground, must be plowed and harrowed before the seeds of new life can take root and flourish. Out of it grew a new appreciation of the universality of the religion of Jehovah, the understanding and teaching of this doctrine isolated him and turned his whole life to tragedy.

"He flung himself upon the Lord in his hours of weariness and despair; out of this came great moral daring, and an overmastering zeal for God which charged his soul with a power of endurance that has lifted him to a place of grandeur among the moral heroes of the world." Abstracted from *The Master Library*, Vol. 4, pp. 33-34.

Although of the kingdom of Israel, Jeremiah's life was spent with the fortunes and misfortunes of Judah. He was probably born about 645 B. C. and he lived until about 575 B. C. His most famous teachings are concerning the Sabbath (Jer. 17:21, 22); the Potter and the Clay (Jer. 18:6-10); his indictment of Judah (Jer. 3:1-2; 2:11, 28, etc.); the threatened penalty (Jeremiah 5:15-19; 25:1-14); and his promises concerning the restoration of Israel (Jer. 16:14-15; 23:5-6, etc.). See Sperry, *The Spirit of the Old Testament*, Chapter XIX.

## DANIEL, THE COURAGEOUS

### Lesson 11. For March 22, 1942

Dare to do right! Dare to be true!  
You have a work that no other can do.  
Do it so bravely, so kindly, so well,  
Angels will hasten the story to tell.

Dare to do right! Dare to be true!  
Other men's failures can never save you.  
Stand by your conscience, your honor, your faith,  
Stand like a hero and battle till death.

#### Objective:

To show that the Lord honors those with courage to serve Him.

#### Point of Contact:

1. Exhibit a piece of statuary. A trophy might serve the purpose if it is large enough, and has a figure of a man upon it. In athletic contests there are many examples of genuine courage; draw upon these if you use a trophy as your point of contact.

2. Pictures of heroic actions; heroes, heroines, etc. These may lead to personal experiences of courageous conduct.

3. A missionary story of how the Lord revealed answers needed in meeting situations, etc.

4. Discussion of "clean" and "unclean" foods; diet; selecting food from a menu—(collect several) discuss which foods would make a balanced meal, etc.

5. Dreams! Have you ever wished you could recall details of a particular dream? Their value. Can they be interpreted?

#### Enrichment:

##### "Wanted—A Man"

Yes, life is hard. But all the same  
It seeks the man who's best.  
Its grudging makes the prizes big;  
The obstacles a test.

Don't ask to find the pathway smooth  
To march to life and drum;  
The plum-tree will not come to you;  
Jack Horner found the plum.

The eyes of Life are yearning, sad,  
As humankind they scan,  
She says, "Oh, there are men enough,  
But where will I find A Man?"

—St. Clair Adams.

Recall Elijah's courage in telling Ahab how wrong he had been; notice that it led to Ahab's repentance!

Cowardice usually leads to lying. Fred was suspected of taking a book from a neighbor's desk. He was given an opportunity to return it; but he lied, and everyone became more suspicious of Fred, than if he had confessed at once and returned the book.

Gossip is cowardly. If you know someone has cheated, it is much more courageous to talk to the person that is guilty than to talk about that person.

Courage builds confidence. If we go to our parents and confess when we have done wrong, they will understand and forgive, no doubt. Even when we are punished, we know there is a better feeling of understanding and trust.

#### Reaction of the Class:

The emphasis should be on moral courage. While courage in athletic contests may be

used to start the lesson, lead directly to the thought that moral courage is pleasing to the Lord.

### Assignment:

If paper and colored crayons are available, let the students color a mimeographed drawing of the figure of a man. Try to secure a picture to mimeograph that is of heroic proportions; possibly a Norse warrior picture or soldier of Greece, etc., would be satisfactory. Beside each division write the names of the great kingdoms represented: Babylon—Medes and Persians; Greece—Rome. Show "light rays," "little stone," these may be named: revelation, faith, priesthood, baptism, repentance, temple work, etc. The path down the mountain toward the image of the man may be indicated and the date, April 6, 1830, might be given.

### Biographical Sketch:

The Book of Daniel is said by some to have been written about 140 B.C. at a time when Antichus, the king, had decreed that the Greek faith should become the national religion of the Jews. He sent in armies to enforce the rule; Jews were ordered to eat pork and to offer swine's flesh upon the altars; the penalty for refusal was death.

The story of Daniel is said to have been written to strengthen the Israelites in their courage to resist this calamity to their religious life.

## DANIEL THE HUMBLE

### Lesson 12. For March 29, 1942

He that is down needs fear no fall  
He that is low, no pride;  
He that is humble ever shall  
Have God to be his guide.

—John Bunyan.

### Objective:

To show how humility helped Daniel and his brethren; to encourage the growth of a humble spirit in our students; to show that humility is pleasing to God.

### Point of Contact:

1. If the episodes are to be dramatized, the students will already be motivated for the lesson.
2. Use pictures, some fine pictures for use

with this lesson may be found in Egermeier's *Bible Story Book*, or Wilson's *Through the Bible*.

3. Reference to attitude during Sunday School prayers may lead to an interested study of the humility of these Hebrew young men.

4. Tell story of "Creed Haymond's Victory." See *The Instructor*, May, 1923, p. 233; or May, 1930, p. 318; also in pamphlet *The Word of Wisdom in Practical Terms*.

### Enrichment:

(1) "Hebrew" is the name given to Abraham and his followers when they first came into the land of Canaan. It means literally "from over the river," referring of course to the fact that Abraham's colony came from "over" east of the Jordan. Years later the name of Abraham's grandson, Jacob, was changed to Israel by the Lord; his descendants are called Israelites. Thus these people may be called Hebrews or Israelites. Still later, when the Israelites returned from Egypt and settled again in Canaan, they were designated according to tribes. Judah was one of the sons of Jacob (Israel), and his descendants were numbered as of the tribe of Judah; they were commonly referred to as Jews. So we see that Daniel and his companions were Jews, being of the tribe of Judah; Israelites, because they worshiped Jehovah and were descendants of Father Israel; Hebrews, because that was the name given by the Canaanites to Abraham and all of his descendants.

(2) Have a student read and explain: Matt. 23:12; and Matt. 5:3. Notice that Jesus expects that His followers should be humble, yet self-respecting; see the difference between self-respect and snobbishness.

### Reaction of the Class:

In dramatic presentations there is danger that the class will become rowdy. Notice that we are emphasizing "humility," the heroic characters are men of God; keep the work on a very high plane or do not attempt to dramatize it. Select only such parts as will be received in a reverential attitude. It must never be allowed to become boisterous.

### Assignments:

Let the students write in their books, stories they may collect giving examples for each part of the seventh Article of Faith.

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## WHAT I WOULD BE

I would be true, for there are those who trust me; I would be pure, for there are those who care; I would be strong, for there is much to suffer; I would be brave, for there is much to dare.—Howard Arnold Walter.

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# First Intermediate



General Board Committee: Charles J. Ross, Chairman; Edith Ryberg, Albert Hamer Reiser

Subject: CHILDREN'S CHURCH HISTORY

For Boys and Girls 8 and 9 Years of Age

## STORIES ABOUT JESUS IN AMERICA

### Lesson 8. For March 1, 1942

The drawing of a simple outline map of the world may help the development of this lesson. On such a map the teacher might show to what extent the notions and beliefs of the people at and before Joseph Smith's time limited the Lord Jesus to the little country of Palestine and then how the *Book of Mormon* pushed back those limitations by showing that Jesus came among the inhabitants of the western hemisphere and taught them.

This graphical representation can become a symbol of the broadening effect of the restored Gospel. Point should be made of the emphasis in the Manual that other limitations upon the power and interests of the Lord are removed by Mormonism.

The gift of the Holy Ghost, again, works to make people's minds and hearts stronger and bigger so they can understand bigger ideas and have a happier and larger love for more people.

The body of this lesson should include stories from the *Book of Mormon* which illustrate the point that the *Book of Mormon* is another evidence that Jesus is the Christ. The vision of Nephi of the ministry of Christ upon the earth, the preaching of Alma and of Samuel, the Lamanite, the ministry of the Savior among the Nephites and the establishment of His Church are all important points.

In *Mother Stories from the Book of Mormon*, by Wm. A. Morton, the Story of Samuel, the Lamanite, appears on page 99, and the story of "Christ's Visit to the Nephites" on page 116. These suggest how to adapt these stories for children.

The other stories will be found in the *Book of Mormon* as follows, and should be similarly adapted: The vision of Nephi, I Nephi chapter 11; Alma's preaching about the coming of Christ, Alma 30; Samuel, the Lamanite, Helaman 14; Christ Among the Nephites, III Nephi 8 and the following chapters.

Every teacher should be familiar with these very important, soul-stirring chapters. For the children a careful selection and adaptation of the stories should be made to support the purpose of the lesson: to show that

by reading the *Book of Mormon* one learns more about the life and teachings of Jesus.

Note the chapter in III Nephi—the 18th relating to the sacrament.

This lesson and especially the lesson Manual are full of material for the quiz. Motivate the reading of the text in preparation for the quiz. Use the blackboard to summarize the points which show how much the *Book of Mormon* adds to our knowledge about Jesus.

Conclude this lesson by emphasizing how glad the people were to get this new knowledge about Jesus and how the missionaries were received when they brought this good news. This builds into the later lessons showing the very rapid growth of the Church and shows the important part of which the *Book of Mormon* as an evidence of Christ played in building up the restored Church of Christ.

All of this, of course must be simplified and adapted for the children. The pupil's Manual is an attempt at such adaptation. If further adaptation is needed only you teachers can provide it. Discuss this matter with the stake board member for this department.

## JOSEPH'S FRIENDS WORK TOGETHER

### Lesson 9. For March 8, 1942

This lesson deals with the organization of the Church and emphasizes the value of co-operation.

The objective is to show that people can do more good by working together than by working alone.

This purpose lends itself well to application. The children are members of the Church. They can help. Have them suggest practical things for themselves to do.

The body of the lesson gives opportunity to show the Church to be an organized force for righteousness, for doing good. Lead the children to suggest what the Church encourages people to be and to do. Show by way of illustration the generous, kindly services the Church gives through schools, hospitals, welfare and other altruistic endeavors. Also show that people teach each other in the Church organizations and that they have many chances to do kind services that make them friendly and helpful to each other.

The Church is an efficient means through which people may serve their fellowmen and do much good for their neighbors.

At this point the reading of the lesson in the Manual will help the children to crystallize their ideas about the purpose of organizing the Church. Then they will begin to sense that the story of Mormonism is moving from the story about one person, Joseph Smith, to the story of the group—the Latter-day Saints. Take time to emphasize the meaning of the name of the Church.

From this stage on the idea of people working together through trials, troubles and triumphs grows like a great drama with many great and interesting actors and many stirring scenes. There is good opportunity in this lesson to whet the children's interests in the thrilling stories to come.

## GOOD NEWS FOR ALL THE WORLD

### Lesson 10. For March 15, 1942

The story about the rapid growth of the Church as the result of early missionary effort is the subject of this lesson.

The aim is to show that by giving to others our love, knowledge and enthusiasm for whatever is good, beautiful and true, we grow richer and stronger ourselves in the very things we give away.

To adults this would be a lesson on the phenomenon of a testimony of the Gospel. As soon as one gets a testimony—the blessing of the gift of the Holy Ghost—he wants to give it to others and his testimony correspondingly grows greater and stronger.

The approach to this lesson can be made for the children by telling any one or more of a number of excellent stories about generous, unselfish people who find happiness and friendship when they do unselfish things for other people. The simple little verse "Gentleman Gay on Thanksgiving Day" is an illustration.

A step nearer to the main emphasis of the lesson can be taken by following the foregoing approach with a story and some details about the missionaries who brought the Gospel to one or more of the children's ancestors. This, of course, will require advance preparation and inquiry of the child's parents in which you should invite the child, whose ancestors you choose to tell about, to participate. Help the child then to make up the story to tell to the class.

One outcome of this step should be a warm feeling of gratitude in the hearts of the children for the missionaries who brought the gospel to their ancestors and who thereby brought so many good things to the chil-

dren. This should help you to show that the otherwise unknown and forgotten missionary is still receiving something for his generosity—the appreciation of a child of today. You can help this idea to get over to the child's mind by a simple diagrammatic representation of the child, his parents, his grandparents, etc., and the missionaries who first gave the Gospel to the first Latter-day Saint in that family.

This is another way to turn "the hearts of the children to the father" and to build up appreciations.

At this stage the reading of the Manual will be profitable and meaningful. Give needed preliminary help with the hard words. Use the "credit" method to motivate participation and response to the quiz, as suggested in lesson 2 for January 18 last.

See November *Instructor*. The Quiz period is a means of developing the body of the lesson proper.

As this course develops teachers will observe that it recurs in many instances to certain fundamental ideas and uses certain objectives more than once but with other illustrations and in other situations. This is done deliberately because of the conviction that by repetition and variety of illustration learning is aided and advanced.

## THE GOOD NEWS BROUGHT THOUSANDS TO AMERICA

### Lesson 11. For March 22, 1942

This is another lesson to show how rapidly the Church grew and what effect that rapid growth had upon the subsequent history of the Church. The spirit of "gathering" took possession of the new converts.

They swarmed to the headquarters of the Church and the near-by states from other parts of the United States, from Canada and later from England and other foreign lands.

This swarming created problems for the leaders of the Church then, as it did also after the death of the Prophet and even to some extent in our day. Latter-day Saints enjoy being with other Latter-day Saints to this day. Wherever they may live, they look to Salt Lake City and Utah as home.

The teacher will observe that it was these developments which set the stage for the anxiety of non-Mormon neighbors and led to the friction which later developed into the outright persecutions of the Latter-day Saints in Missouri and Illinois. The slavery conflict had large effect as well. The tragic climax, the martyrdom—and the driving of the pioneers into exile in the wilderness were inevitable outcomes.

It is inadvisable to go into the gruesome details of the persecutions with these children. The background treatment of the subject as it is covered in the pupil's Manual should suffice. Have the pupils read and then tell what they read in the Manual.

Motivate reading of the Manual with quiz questions to fit into your scheme of credit to every pupil who participates.

As this credit system advances, aim to win the group to a generous attitude toward each member of the group. Encourage every manifestation of helpfulness and co-operation. The pioneers worked together and shared each other. They were not interested in excelling each other, but rather in helping each other to have the good things of life. Can you keep your system of giving credit for individual participation on a high plane by winning the class to the attitude of wanting to equalize the opportunities for participation and especially of helping those of their class mates who do not have as much credit as others? By such means you can secure the support of the class to your purpose to build up the indifferent, the shy, the retiring, and the underprivileged students, if there be any in your class.

Hold up to the class the ideal or goal of reporting to the superintendency that every member of the class is a full-fledged co-operator. Of such stuff were the pioneers made.

There was no room for selfishness or self-interest among them. Use your "credit system" to build up the same attitude in your class and you will maintain a high ethical level of thought and attitude and at the same time develop a highly favorable point of view and atmosphere for the lessons on the pioneers, which are to follow.

The body of the lesson consists of the material in the lesson Manual. It covers this phase of Church History rapidly in bold sweeps and jumps over many important details of this period which such small children would not understand. It gives enough, however, to help them understand how the Latter-day Saints became pioneers.

The application of this lesson can go along hand in hand with its development, if you will encourage the pupils to help each other like good pioneers, as suggested above.

## HOW THE MORMONS LOST THEIR FIRST LEADER

Lesson 12. For March 29, 1942

This lesson brings us to a great crisis in Church History. Its purpose is to show that the restored Gospel and Church survived the Prophet's death.

The details of this crisis, the martyrdom are given on page 124 in *From Plowboy to Prophet*.

To this point the Prophet has been the great, central, human figure. Now and to an increasing degree in future lessons, the Invisible Power that sustained the Church and the people will be in evidence. The Lord made the leaders and the people equal to their tasks. This is the reward of faithfulness and diligence. And there is the aim for this lesson, which suggests its own application.

When the Lord has a hard job for us to do, He will bless us and help us to find a way to do it, if we will be faithful and diligent. He, after all, is the Great Sustaining Power upon whom we can depend.

A story in point is to be found in the *Book of Mormon*, 1 Nephi, chapter 3. Note well, the oft-repeated verse 7. It supports the aim of the lesson. The same story is retold for children in *Mother Stories from the Book of Mormon*, "How Nephi Got the Good Book," pages 6 to 16.

The order of presentation might be: 1. Motivation for reading the lesson in the Manual including preparation for the quiz. At first, center thought upon the question: Why did not the death of Joseph Smith destroy the Church? 2. Reading of the lesson Manual; 3. The story in *From Plowboy to Prophet*. 4. The quiz. 5. Illustrations, showing that the Lord is the great power that sustains faithful people who do His will. (1 Nephi, chapter 3) 6. Conversation period, subject: How the Lord helps people who try to do His work.

Look forward to the next lesson, if time permits and arouse the interest of the pupils in what is to come.

## EASTER SUNDAY

April 5, 1942

## THE SPIRIT OF CONTENTION

Verily, verily I say unto you: He that hath the spirit of contention is not of me, but is of the devil, who is the father of contention; and he stirreth up the hearts of men to contend with anger, one with another.—Jesus to the Nephites.



# Primary Dept.



General Board Committee: Frank K. Seegmiller, Chairman; Lucy G. Sperry  
For Children 6 and 7 Years of Age

## LESSONS FOR MARCH, 1942

### BEAUTY

- I Beautiful Situations  
Beauty in our earthly home.
- II. Beauty in Nature  
Insects, fish and reptiles are beautiful.
- III. Beauty in Nature  
Sun, moon, stars, wind, and water are beautiful.
- IV. Beautiful People  
All people are beautiful.

#### Objective for Month:

To help little children gain the power to see that all life is a manifestation of the infinite.

### OUR HEAVENLY FATHER CREATED THIS BEAUTIFUL WORLD

#### Lesson 9. For March 1, 1942

#### Objective:

To discuss the many beautiful things in our earthly home and to find how to discover beauty in all of God's creations.

#### Songs:

"The World is So Lovely," "God's Work," "God's Love"—all found in *Little Stories in Song*, Deseret Book Company.

#### Pictures:

As suggested in Lesson Manual.

#### Memory Verse:

"All things bright and beautiful,  
All things great and small,  
All things wise and wonderful,  
Our Father made them all."

#### Text:

**Teachers:** Before you develop this lesson be sure to read Genesis 1; 2:1-3; *Pearl of Great Price*, Moses 2; Abraham 3:22-28; 4, and any other beautifully written accounts of the creation. The following may also help.

Once upon a time—so long ago that we cannot tell how long—there was no earth where our earth now is, no land, no water, no flowers, or grass or trees; but there was room or place for an earth. At that time we

all lived in Heaven with God our Heavenly Father. We do not remember it now, but our spirits lived there, and we knew Jesus and loved Him. We wanted to live on an earth where beautiful bodies would be given us and where we could do splendid things that we could show God and Jesus that we really and truly loved them.

Our Heavenly Father felt the same way about it, and so He made the earth and the first thing He said was, "Let there be light," and there was light. And God saw the light and it was good. So He divided the light from the darkness. He called the light day time and the darkness night-time. It took our Father the whole of one of His days, morning, noon and night, to do this.

The second day He said, "Let there be a space to breathe in, and a sky between the waters of the earth and the waters in the clouds." So he made the air and the Heavens above.

Then He gathered all the waters under heaven together in one place, and let the dry land appear. He called the dry land, earth and the waters He called the seas. The earth was not as nice as He wished it to be; so He caused grass, and flowers and trees to grow upon it. When they grew and looked so beautiful He must have been pleased. And so ended the third of our Father's working days.

On the fourth day, He said, "Let there be lights in the heavens." So He made the great, hot sun to shine during the day time and the pale, clear moon to make light at night. He made the twinkling stars to shine also. And He was pleased.

Then He made little fishes and big fishes to swim in the waters of the earth. He made birds to fly and to sing. He made animals of every kind; animals that walk and animals that creep. And that ended God's fifth working day.

Then our Father said to Jesus who was with Him all of this time, "Let us make man in our own image." So God made a beautiful body-house and called one of His spirit children from Heaven to come to live in it. Then He made another body-house, a little different from the first one and called another of His spirit children to come to live in it. He had made a man named Adam and a woman named Eve to live in this new world.

On God's next day, He rested. He had finished making the heavens and the earth.



Now everything was ready for other folks to come from heaven to take body-houses in this new home. And our Father was pleased again so He "blessed the seventh day."

## KING SOLOMON AND THE BEES

Lesson 10. For March 8, 1942

### Objective:

To develop our ability to see beauty in every form of insect, fish and reptile life, as they are our Father's creation.

### Reference:

Entire development of lesson as well as story of lesson is printed in lesson material.

### Songs:

"God's Love," *Little Stories in Song*, Deseret Book Company.

### Memory Verse:

"God our Father made the skies,  
Bees and birds, and butterflies,  
Tiny flowers and trees that wave,  
These lovely gifts our Father gave."

## JESUS LOVED THE BEAUTIFUL SEA OF GALILEE

Lesson 11. For March 15, 1942

### Objective:

To nurture a love for the beautiful things in nature that our Heavenly Father has created: the sun, moon, stars, wind and water.

### Songs:

"Memories of Galilee," *Deseret Sunday School Songs*; "God's Love," *Little Stories in Song*, Deseret Book Company.

### Memory Verse:

"God our Father made the night,  
Made the moon and stars so bright,  
All the clouds far, far away,  
The shining sun and golden day."

### Story of a Little Boy Who Found Beauty in the Sea

Once a little boy named David had for his home a ship that sailed out upon the wide blue sea. David's father was the ship's captain. There was no mother in this strange home, but the many sailors there loved David. They taught him how to sew buttons on his coat; how to cast a fishing net to catch fish. What a happy time David had,

Every evening at bed time David's father told him stories about the Father in Heaven, who gave them the moon and the stars to guide their ship at night and the sun and the wind to help them by day. He taught him that he must speak only kind, polite words. Sometimes David heard the sailors say things that Heavenly Father did not wish to hear. Then David put his fingers in his ears and would run away from them.

When this little boy was asked what he would like to be when a man, he would say, "I want to be a captain like my daddy, so that I can sail on the beautiful sea, and watch the stars at night and think of my Heavenly Father."

## JESUS SAW BEAUTY IN ALL PEOPLE THAT OUR HEAVENLY FATHER HAS CREATED

Lesson 12. For March 22, 1942

### Objective:

To develop our ability to see the spiritual beauty as it expresses itself in the lives of different people.

### Songs:

"Jesus Said Love Every One," *Little Stories in Song*, Deseret Book Company.

### Pictures:

Make a chart on which is pasted pictures from magazines of children from other countries. Native children from China, Mexico, Japan, etc.

### To Teachers:

There are no complete lesson stories given for this lesson but it can be beautifully presented if the outline is followed. From the life of our Master are listed nine incidents from a to j, showing Jesus' love for different peoples. It will be well, however, to read these stories again from *Bible and Church History Stories*, and to review them from the Scriptures so that intelligent questioning can be used as the pictures are presented.

## JESUS SLEPT IN A TOMB

Lesson 13. For March 29, 1942

### Objective:

To become conscious of the universality of sleep as a part of the Plan of Life."

### Text:

Matthew 27:27-66; Mark 15:20-47; Luke 23:26-53.

**Songs:**

"God Is Near," *Child Land*; "Jesus, Friend of Little Children."

**Memory Verse:**

"In the dark or in the light,  
God is near, always near,  
When I'm doing wrong or right,  
God is very near."

**Lesson Hints:**

It is suggested in the lesson material that no emphasis be placed on the crucifixion of Jesus. This has been stressed too much for small children. Perhaps the following is all that need be given regarding His last sleeping place.

"After the death of Jesus, those who loved Him took the body and lovingly but hurriedly, wrapped it in clean linen, placing with it sweet spices, myrrh and aloes, as was customary with Jews who could afford these expensive things.

"The body was then taken to Joseph's new tomb, which was a cave cut out of the rock in a garden not far from Calvary. There they lovingly laid away the beloved form,

and leaving, placed a large stone over the entrance to it. This was the last sleeping place of Jesus."

We offer to teachers several suggested books this month for your supplementary reading.

*Teaching Religion Today*, George Herbert Betts, The Abingdon Press, \$1.25.

"This book is dedicated to the proposition that religion properly interpreted and effectively presented to the young, has the power to energize life and give it new direction and purpose."

*Faith Is The Answer*, Blanton and Peale; Abingdon-Cokesbury Press, \$2.00.

"A psychiatrist and a minister blend their knowledge and their skills in the search for a solution to the problems of individual human beings—a very readable book and eminently helpful to parents and teachers."

*How to Read the Bible*, \$2.00, The Macmillan Company; Love, Julian Price.

A guide and handbook for readers and teachers.

## TO THOSE WHO TEACH CHILDREN

By Jane Bradford Terry

You are called to be true under shepherds,  
To keep watch o'er the lambs of the fold;  
And to point out the way to green pastures,  
Of more value than silver or gold.

Unto you is entrusted the children,  
Priceless treasures from heaven above,  
You're to teach them the truths of the gospel—  
Let them bask in the warmth of your love.

Do you ask for the help of our father,  
In teaching his children so dear?  
Do you put forth a true, honest effort?  
Is your message impressive and clear?

Are you living a worthy example?  
Is your character what it should be?  
When the children have gathered around you,  
Can you say to them, "Come, follow me?"

Earnest effort is always rewarded,  
Righteous lives are inspiring to all;  
You can render your thanks to our Savior,  
By making the most of your call.



# Kindergarten



General Board Committee: George A. Holt, Chairman; Inez Witbeck  
For Children 4 and 5 Years of Age

## LESSONS FOR MARCH, 1942

### BEAUTY

- I. Beautiful Situations.  
Beauty in our Sunday home
- II. Beauty In Nature.  
All birds are beautiful.
- III. Beauty In Nature.  
All plants are beautiful.
- IV. Beautiful People  
All children are beautiful.

### OUR TEMPLES ARE BEAUTIFUL— SAMUEL LIVED IN A TEMPLE

#### Lesson 9. For March 1, 1942

##### Objective:

*To develop a desire to make our temples and churches clean and beautiful.*

##### Development of the Lesson:

1. Discuss the children's part in keeping the every day home beautiful and a happy place to be.

2. Show pictures of children helping with the work in the home.

3. Decide how we can all help in keeping our Sunday Home clean and beautiful.

Note the wall and floor coverings.  
Are the windows clean? Perhaps the busy custodian has not cleaned them lately—the children could wipe them on the inside with wet and then dry cloths, the teacher reaching to the high part.

Let us look at our feet. Did we bring in mud this morning?

Do the chairs need dusting? Let us dust them if they do.

Would a picture on the wall improve the looks of the room? Could teacher and children co-operate in getting one.

Talk about the outside of the Sunday Home. Does it need paint? Is there a mat at the door? Are the grounds clean? What grows on them to make them beautiful? We will never throw rubbish of any kind on our Sunday Home grounds.

How can we act beautifully in our Sunday Home?

We do not make unnecessary noise.

We do not push or crowd.

We do not laugh loudly.

We do not use loud speaking voices.

Name some beautiful acts we do in our Sunday Home.

Sing, Pray, the Sacrament.  
Help tell the lesson story etc.

This is our Father's house  
He loves to meet us here.  
It makes us glad this happy day  
To sing our songs and softly pray  
And know that He is near.

##### Lesson Story:

#### Our Temples Are Beautiful—Samuel Lived In a Temple

##### Text:

*Life Lessons For Little Ones*, Second Year. A transition can easily be made from a discussion of beauty in our Sunday Home to our beautiful temples.

Show pictures of some of our temples. Tell something about their purpose. Why they are different from our Sunday Home.

Talk about the outdoor surroundings. Some of the children have seen the Salt Lake Temple grounds in summer. Let them tell what they have seen there.

In the telling of the story about Samuel's life in the temple emphasize his helpfulness in keeping it beautiful. He must have kept his clothes where they belonged. He wiped his shoes on coming inside. His clothes and his body were always clean.

He closed doors quietly so as not to spoil the beautiful spirit there.

##### Songs:

"I Love My Heavenly Father," *Little Stories In Song*.

The chorus of "Sweet Sabbath Home," *Deseret Sunday School Songs*.

### NOAH AND HIS FAMILY LOVED THE BEAUTIFUL DOVE

#### Lesson 10. For March 8, 1942

##### Objective:

*To develop an appreciation of the beauty of all birds and a desire to protect them.*

##### Review of Last Sunday's Lesson:

(Beauty in our Sunday Home.)

Review the observations made last Sunday to improve the beauty of the Sunday home in which you meet. Emphasize the importance of beautiful actions on the part of members attending the Sunday home meetings.

Sing again the chorus of "Sweet Sabbath Home," in the *Deseret Sunday School Song Book*.

### Development of the Lesson:

Begin the discussion with the birds that are familiar in your own community.

The sparrow is perhaps the most common and best known to all. Discuss its appearance, colors, nest, habits etc.

Then name and talk about other familiar birds in a like manner.

Show many bird pictures, in color if possible.

Emphasize their contribution in beauty to our world.

Discuss their color, their song, their service in destroying pests, which mar the beauty of plant life.

What is our responsibility in their care and protection?

If the weather permits take a walk around the chapel grounds to observe the birds—take some crumbs in a paper bag to throw to them.

Let the children draw on the blackboard birds eating, in flight, sitting in the nest, resting on a bough.

The birds are returning now from the south. Talk about the difference in winter time in the south and where we live. Why do some of the birds stay with us all winter.

### Songs:

"Spring Song," "Bird Day Song," *Little Stories In Song*.

### Lesson Story:

#### Noah And His Family Loved The Beautiful Dove

Review the story of Noah and the Ark in the December *Instructor*.

Tell why the Dove was chosen to be sent out from the Ark to see if the storm was over.

Emphasize Noah's care of the dove. He let the dove rest several days between flights. He provided food and water. He kept its resting place clean.

### DAVID AND HIS SHEEP LOVED THE TREES

Lesson 11. For March 15, 1942

#### Objective:

To develop an appreciation of the beauty and usefulness of trees.

#### Review of Last Sunday's Lesson:

Discuss birds and show how they depend upon trees for food and shelter and protection from harm.

### Development of the Lesson:

I think that I shall never see  
A thing as lovely as a tree;  
A tree that looks at God all day  
And lifts her leafy arms to pray  
A tree that may in summer wear  
A nest of robins in her hair.

—Adapted from the poem "Trees" by  
Joyce Kilmer.

Analyze the meaning of this poem.  
How does a tree look at God all day?  
What are the arms on a tree?

How can she wear a robin's nest in her hair?

Who made the tree?  
What does the tree do for us?

Draw on the blackboard a tree at different seasons—blossoms or leaf buds for spring—full green leaves for summer—falling colored leaves for autumn—bare branches in winter.

Bring to class some tree twigs as they look today.

Ash the children to name one kind of tree they know.

Weather permitting, walk out on the chapel grounds to look at a tree nearby.

Discuss which trees give us food. (fruit—nuts)

Talk about the shelter they give people—animals—birds—in stormy and sunny weather.

Place a chair in the center of the group. It's wood came from a tree. Let the children tell of other objects made of wood.

How do we show our appreciation to our Heavenly Father for the gift of trees?

In our care of them we give them good soil to grow in—water them—spray them to kill bugs that eat them—protect their bark from injury. Tell what happens to trees when the bark is injured.

### Supplementary Story:

#### Johnny's Baby Tree

Johnny Robinson and his daddy planted a baby Sycamore tree in front of their house. Many little children play around it but they are very careful not to touch it. They do not swing on it or lean against it for they know that it would grow crooked if they did.

One morning such a very strong wind was blowing that the baby tree just could not stand up straight against it. It swayed from side to side until it thought it would be torn up by the roots.

Poor little tree, it needed some one to help it.

When Johnny looked out of the window and saw what was happening to his tree he flew out of the house to hold the tree straight



with his hands until his daddy could come to help him.

While the daddy was looking for a stick and a hammer, little Johnny himself was almost blown away by the wind. Sister Joyce saw that her help was needed. Sister Beverly loved the tree too; so she came running. Before anyone could say "Jack Robinson" six little Robinsons were holding on to the tree, trying to protect it against the wind. Daddy drove a long stick into the ground for the tree to lean against. Now its' tender trunk is straight and beautiful.

How grateful the tree must feel that its little friends came running when it needed their help. When it has grown into a big tree I'm sure its branches will whisper to God and say, "Thank you, Thank you, for six little Robinsons, they proved their love for me."

#### Lesson Story:

#### David The Shepherd Boy And His Sheep Loved The Beautiful Trees

#### Text:

*Life Lessons For Little Ones*, Second Year.

Emphasize in the story today the protection the trees gave David and his sheep while they were in the meadows and on the hill-sides.

Show the picture of David sitting under a tree with his harp.

(This story of "David the Shepherd Boy" may be found in most children's *Bible Story books*.)

#### Songs:

"Spring Song," "The Sunshine's Message," *Little Stories In Song*.

#### "FOR OF SUCH IS THE KINGDOM OF HEAVEN"

Lesson 12. For March 22, 1942

#### Objective:

To develop an appreciation and love for all of God's children.

They are all beautiful regardless of race, nationality or social status.

#### Review of Last Sunday's Lesson:

(Beauty in nature. All trees are beautiful.)

Discuss again how trees grow—what their purpose is and how we show our appreciation of them.

#### Development of the Lesson:

(People are beautiful. All children are beautiful.)

Show pictures of beautiful children Heavenly Father has created, beginning with those of the childhood of Jesus.

Present pictures of children in other lands.

Talk about "ourselves." How we look.

How we feel. How we act.

We take care of our bodies.

We think happy, good thoughts.

We act to please our Heavenly Father and all of His children.

Discuss children's associations in the home, the neighborhood, the Sunday Home.

Sing "Let's Be Kind To One Another," page 239. *Deseret Sunday School Songs*.

#### Lesson Story:

#### For Of Such Is The Kingdom Of Heaven

#### Text:

Mark 10-14.

Emphasize today the love of Jesus for every child in the world.

Show the picture No. 38 of the Set of Colored Pictures for Nursery Class Kindergarten and Primary. "Jesus And The Children." Let the children point out something of special beauty in every child in the picture.

Enumerate the ways in which Heavenly Father proves His love for all children.

He blesses them with life, parents, home, friends and this beautiful world.

#### Song:

"Jesus Loved The Little Children."

#### ELI AND SAMUEL SLEPT IN THE TEMPLE

Lesson 13. For March 29, 1942

#### Objective:

To help us to recognize sleep as a part of the plan of life.

#### Development of the Lesson:

Go to sleep, children dear,  
Close your eyes up tight;  
Lullabye, lullabye  
Sleep till morning light.

Discuss the need of sleep.

When do we sleep?

Where do we sleep?

How long should we sleep?

How do we feel after "a sleep"?

What do we do near people who are sleeping?

#### Lesson Story:

#### Eli And Samuel Slept In The Temple

#### Text:

*Life Lessons For Little Ones*, Third Year.

I Samuel, chapters 1, 3.

Review your discussions about temples in a previous lesson.

Note—(Because there are five Sundays in this month this lesson is the first one in the April Manual.)



# Nursery Class



General Board Committee: Marie Fox Felt  
For Children Under 4 Years of Age

## LESSONS FOR MARCH, 1942

### BEAUTY

- I. Beauty in our Everyday Home.
- II. All animals are beautiful.
- III. All flowers are beautiful.
- IV. All babies are beautiful.
- V. The resurrection—The awakening. All babies sleep—where—when—why.

### THE CHILDHOOD OF JESUS

#### Lesson 9. For March 1, 1942

##### Objective:

1. To discover some of the things that make homes beautiful.

##### Development of the Lesson:

"Be it ever so humble  
There's no place like home."

If we could but instill this into the lives and hearts of our tiny tots we need have little worry for their future. Please make it your concern to develop in them a distinct appreciation for those things that go to make up a real home.

What are they? I would say that a real home is made up of loving, congenial, appreciative, thoughtful, far-sighted parents and children who also possess the same characteristics in some degree. It is the attitudes and the expression of these virtues that weave these family ties stronger and stronger each day.

The lesson Manual suggests development of the lesson from the point of view of those who live in rural communities or in other localities, some of them foreign. For those who live in city, or urban communities it might be necessary to make your own pictures. For example figures can be cut out of magazines and arranged on sheets of paper or cardboard to suit the situations that you wish to discuss.

You might develop the story of John or Mary or both (name them after children in your class) who live in a house like this one (show a picture of a house like those that the children in your community live in). Their eyes were bright and their smiles sunny. They had such fun because in their home these are some of the things that they liked to do. No one told them to do them. They just wanted to because it was their home and they loved it. Show pictures of children doing the things

you mention such as vacuuming the carpet, watering the flowers in the window box or flower pots, setting the table, washing the dishes, taking the baby for a walk, taking the dog for a run, sweeping the porch steps, hanging the wash out on the line, watering or cutting the lawn, dusting the books, cleaning the cellar, dusting the furniture, etc.

Sometimes John and Mary with Father and Mother did these things. (Show pictures of the family cleaning up the yard, going on picnics, going for a ride, etc., all together.) If possible let these be stories of happenings in the lives of your own children. Such beautiful family relationships are to be appreciated and your expression of admiration for them will assist in developing the children's appreciation of them.

### JESUS LOVES ALL ANIMALS

#### Lesson 10. For March 8, 1942

##### Objective:

1. To discuss a few of the animals that our Heavenly Father has created—our pets, domestic animals, the wild animals.

##### Development of the Lesson:

The purpose of this lesson is, that together the children and we will look upon all animal life as products of God's love and created by Him. The Bible tells us in Genesis, chapter 1, verses 24-25 as follows:

"And God said, Let the earth bring forth the living creature after his kind, cattle and creeping thing, and beast of the earth after his kind, and it was so.

"And God made the beast of the earth after his kind and cattle after their kind and every thing that creepeth upon the earth after his kind: and God saw that it was good."

No child, regardless of where he lives fails to react to animal life, especially to the very young animals. Children who live in the country are more fortunate in their opportunities to contact animals than are city children. Some of them even own animals. For example I know a small boy to whom his father gave a calf. It was the boy's responsibility to care for the calf and to see that it got the proper food and care. After the calf became a cow the boy sold the cream from the milk and started a bank account for himself.

In the city, however, many children have

pets such as kittens, puppies, canaries or gold fish. There was one little boy who owned a turtle. He was a very happy boy the day he took it to school to show to the other children.

"In *Sunday Morning In The Kindergarten*, on page 26, lesson 6 entitled "Kindness To Our Animal Friends," we see how kind and loving Hettie was to a baby lamb and to her this little lamb was beautiful.

Our lesson today concludes with Jesus acting as our example in our admiration of and appreciation for the animals created by our Heavenly Father.

## JESUS LOVED FLOWERS—CONSIDER THE LILIES

Lesson 11. For March 15, 1942

### Objective:

To discuss a few of the flowers that our Heavenly Father has created and with which the children are familiar.

### Development of the Lesson:

Much of your success in the development of this lesson will depend on how far-sighted you have been. To find colored pictures of flowers one must search out seed catalogues, some issues of the National Geographic Magazine, Home and Garden and others concerned with the beauty of our surroundings. Mount these pictures. Divide into two groups; those with which your children are familiar and those which may be strange to them. Begin by discussing the familiar flowers. You might tell what kind of flowers grew in your garden last year; also what kind you expect to plant this year. Perhaps Jimmie lives near you. Tell the class how beautiful the flowers were that grew in his garden. Jimmie might find a picture of flowers such as grew there. Others will be glad to tell of their gardens and find the pictures of the flowers that they have. In Kathleen's back yard there is a beautiful lilac bush. All along her grandma's back fence are gorgeous climbing roses, some red, some white and some pink and white. In Andrea's garden exquisitely colored tulips grew and bloomed. At Betty Joye's home one might see some very lovely tiger lilies. On the shady side of the house where Carolyn lived, grew modest, sweet smelling violets and lilies of the valley. Carolyn has also been to the canyon and these are pictures of some of the flowers that grew there.

If flowers or shrubs grow around your chapel discuss these. This discussion will be right in line with the beautification program of the Church.

Songs that may be appropriately sung during this discussion period are—

1. Miss Daffodilly—*Child Land*, Book II, Jones and Barbour.

2. Little Purple Pansies, *Deseret Sunday School Song Book*.

3. Little White Snowdrops, *Little Stories In Song*.

4. Several in *Child Land In Song and Rhythm*, by Jones and Barbour.

Jesus too loved beautiful flowers. Our lesson today shows Him in different situations showing his appreciation for gifts of flowers. At one time in speaking of the beauty of the lilies he said,

"Consider the lilies, how they grow. They toil not, neither do they spin. Yet Solomon in all his glory was not arrayed like one of these."—Matt. 6:28-29.

All flowers wherever they may grow are gifts of our Heavenly Father.

## JESUS WAS A BEAUTIFUL BABY

Lesson 12. For March 22, 1942

### Objective:

1. To become acquainted with a few of the beautiful babies that our Heavenly Father has created.

### Development of the Lesson:

We have saved the most beautiful of all God's creations until today for our consideration. What can compare with a darling baby, be it one of the white, black or yellow race? If you possibly can secure baby pictures of your children, you will have no trouble to get these little folks to talk. In this locality baby books are very popular. From the time the babies are born until they are at least five or six years old, many mothers keep snapshots of their children in these books. Different poses and different occasions prove most interesting. Perhaps one or two mothers might be glad to come to the Nursery Class and bring their books.

Beautiful lullabies such as are found in *Fifty Favorite Lullabies*, collected and arranged by Jessie Carter of the Elementary School. University of Chicago might be appropriately sung here. The very choice and much appreciated "Here's a Ball For Baby," found on page 40 of Emilie Poulsson's, *Finger Plays*, will add interest to your lesson development.

As our climax let us present several pictures of Jesus as a baby. In addition to those mentioned in the Manual, those found in *A Child Is Born*, by Edna Dean Baker are delightful. He was especially beautiful, both to look at and because of the great love implanted in His heart by God, our Heavenly. The song "Oh, Hush Thee, My Baby," page 174 in the *Deseret Sunday School Song Book* might be sung with profit here.

# The Funny Bone



For Everybody

## What a Fall Was There!

Hubby: "What is this you are serving, dear? Is it devil's food?"

Wife: "Yes. I intended it for angel food, but it fell."

## Plain To Be Seen

Mrs.: "Doesn't that contralto singer have a very large repertoire?"

Mr.: "Yes, and that dress she's wearing makes it look a lot worse."

## Lucky Apollo

"I read in a book that Apollo was chasing a nymph and she turned into a tree."

"He was lucky. The one I'm chasing always turns into a jewelry shop or a restaurant."

## They Would Follow

Speaker: "My friends, if all the saloons were at the bottom of the sea, what would be the result?"

Voice: "Lots of old soaks would get drowned."

## Opportunity

A boy rushed into a drugstore. "Father's being chased by a bull!" he cried.

"Well, what do you expect me to do?" asked the clerk.

"Gimme a roll of film for my camera—and hurry up!"

## Tit For Tat

Miss Sharp: "The great men are all dead. Isn't it a pity?"

Smart: "But the beautiful women are not."

Miss Sharp: "Of course not. I always except present company."

Smart: "So do I."

## The Safe Way

A Scotsman and his wife walked the dusty miles from their farm to the county fair, the wife laden down with a heavy basket that contained their lunch. The generous husband, however, was not wholly inconsiderate of his wife's comfort. Inside the gates he turned to her and said:

"You'd better let me carry the basket now, Mary; we might get separated in the crowd."

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## Needs A Background

Mrs. Black: "How do you like my new hat, Mrs. White?"

Mrs. White: "Ah, it looks lovely, dearie; but it does make your face look kinda shabby."

## Finished Job

"Considering she's 40, the boss' new stenographer is a remarkably well preserved woman, don't you think?"

"Well, she ought to be. She got pickled last night and he canned her this morning."

## Pitied His Mother

Nina: "He said he would kiss me or die in the attempt."

Gladys: "Well, what happened?"

Nina: "I remembered that he had no life insurance and I pitied his poor old mother."

## A Great Success

1st Actor: "I played Hamlet once, in the West."

2nd Actor: "Did you have a long run?"

1st Actor: "To tell the truth, it was seven miles."

## Yes, We See

"Dear Tom:

"Come tomorrow evening sure. Papa is at home, but he is laid up with a very sore foot. See? Mary."

"Dear Mary:

"I can't come tomorrow evening. I'm laid up on account of your father's sore foot. See? Tom."

## First Aid

It was at a first aid lecture and the doctor had just asked a listener what he would do if he had rescued a man from drowning. "Lay him on his chest and apply artificial respiration," was the reply.

"But," said the doctor, "what if the man had a broken rib?"

"Then I'd lay him on his back and use his arms to apply Sylvester's method."

"Yes," said the doctor, "but suppose his arms were broken, too?"

"Then," answered the man, "I'd throw the blighter back and let someone else find him."



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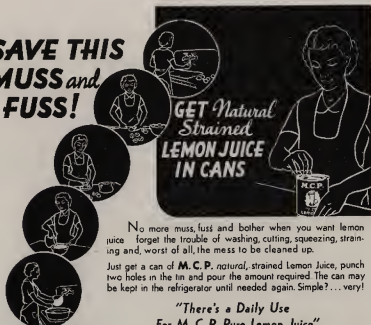
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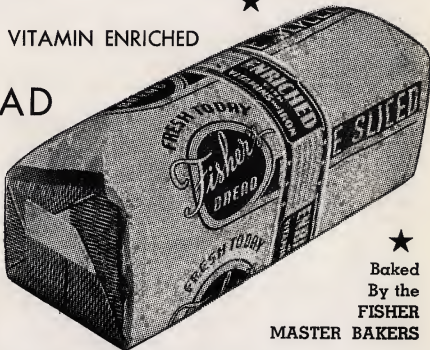
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